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NOT ANY KIND of life; not just breathing and working, but so to live that God is pleased with us; so to live as to fit into His plan for men; to work together with Him; that is what I mean by Life.—*Edwin F. Snell.*

The Living Church

VOL. XLIX MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 13, 1913 NO. 20

EDITORIALS AND COMMENTS

What About the Name?

WE propose to treat this question precisely as we have treated every other pre-Convention topic that we have discussed. We assume that the Church desires it treated dispassionately, purely on its merits, and as a measure that ought to be enacted if sufficient cause be shown for it, and that ought not to be enacted otherwise.

Unhappily the question has become complicated with all sorts of subsidiary questions. There have been those who have warned the Church that any change whatever in her ecclesiastical title would involve a complete change in the position of the Church itself. There have been those who threatened secession in the event that any change were made. There have been the opposite sort who sneered at the whole movement as not worth considering. There have been vulgar flippancy, imputation of evil motives, gross personalities, much bad temper. Even episcopal addresses have not invariably been free from considerations of this sort, and one Bishop has officially informed his diocese that "Satan, not God, is the author of a controversy which provokes such a situation." *

To all that sort of writing we have no answer to make. Each argument of that nature, we freely grant, is unanswerable. If we are dishonest in our motives, no assurance of our honesty can be worth writing. If we are inspired by Satan, God is stronger than Satan and the Holy Spirit will overrule us and guide the Church into all truth. If we are petty and narrow in our conceptions, the Church is Catholic and has room within her many mansions for even our unworthiness.

"From hardness of heart and contempt of Thy Word and Commandment, Good Lord, deliver us."

"Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord."

"Save us from all error, ignorance, pride, and prejudice."

"Father, forgive them, for they know not what they do."

THE CHURCH is confronted with two distinct ideals. One is an ideal based upon an unbroken history of nearly nineteen centuries of religious experience already had and an unknown length of future ages in which her work is cast. It seeks to assimilate all truth and to apply all the experience of the past to the problems of the present and of the future. No one century, no one movement, no one nation or national Church, is permitted, according to that ideal, to obscure any other, nor yet to be obscured. It recognizes that each movement has left its impress upon the Church, and that though errors may be corrected and evils reformed, no movement can be repealed or undone, for history cannot be unwritten. This is the Catholic ideal.

The other ideal is based upon the perpetuation of the point of view of Reformation thought. To it the movement of the sixteenth and seventeenth centuries must dominate the thought of the twentieth. The word Protestant, which, according to the *Century Dictionary,* designates "a member or an adherent of one of those Christian bodies which are descended from the Reformation of the sixteenth century," is deemed an essential term for use in describing the Church. Some, indeed, rather illogically, prefer to go back of the historical to the etymological meaning of the term to imply the positive function of the Church in bearing witness to truth. But if these are right the term must obviously include the Roman and all other Christian communions quite as well as our own, and therefore must be valueless as implying any precise ecclesiastical position. These really hold to an exactly opposite interpretation from that which is propounded more accurately by the school that would retain the term as applying to the principles of the Reformation. And with all respect to those who ask for the retention of the term with an etymological rather than an historical significance, it must be evident that the word stands or falls as designating a particular movement in Christian history. To designate affiliation with that movement is the chief ground upon which the retention of the word is urged. It is alleged that our theology relating to the sacraments and the means of grace is Protestant to the exclusion of the older Catholic theology. Hence, according to some writers, to drop the word Protestant would tend to discredit that theology. Hence, according to others, all those who do not accept that theology have no logical place in a Church called Protestant. This, in substance, varying according to various writers, is the Protestant ideal.

It must be evident at the outset that the Catholic ideal is large enough to embrace all those who may be described as enthusiasts of the Reformation, while the Protestant ideal excludes those who have a nineteen-century outlook rather than a four-century outlook, and excludes also all those who do not accept the so-called Protestant view of the sacraments as it has been expounded by Protestant leaders in the Church. Those therefore who hold that view in its extreme form are logically justified in urging others to withdraw from the Church. Hence if we desire to continue the comprehensiveness of the Church, we ought not, by our descriptive term, to seem to exclude all who do not come within the meaning of the term Protestant. It is totally illogical to hold to the comprehensiveness of the Church and also to the retention of the Protestant name. The two positions logically exclude each other, and those avowed Protestants who love to talk about comprehensiveness as an attribute of their party or even of the Church as they interpret it, are guilty of atrociously bad logic. Happily most of them—not all—are better than their logic, and their hearts broader than their theories.

Of course we could go still further and show that the doctrines called Protestant, as they have been presented by such able advocates as Dr. McKim and the Bishop of West Virginia, are not, and never have been, the doctrines of this Church. We could deny that in the sense the word was used by English theologians within a century after the Reformation it was intended to imply those doctrines. This, however, we do not wish to confuse with the question of the name, because the doctrine of the Church after the change of name will be precisely what it was before, and therefore the long-drawn-out discussion of the doctrine of the Church relating to the sacraments is wholly irrelevant, except to the extent of showing whether the word Protestant is appropriate when applied to this Church. Accord-

* Annual address of the Bishop of Maryland, 1913. *Journal* of the diocese of Maryland, p. 62.

ing to these advocates we grant that it is an appropriate designation. It would then exclude all but the members of one party from the Church, which would then become a modern sect. But even on their hypothesis we cannot grant that its retention is a necessity to their position, and certainly some of them at least, would shrink from the necessary corollary that all non-Protestant (in the sense they expound the term) should withdraw from the Anglican Churches, however pleasant that would be to the more intolerant section of their party. Reformed Episcopalians withdrew from the Church because they found the principles of "sacerdotalism" in the Prayer Book. So also did most of the Protestant bodies of the seventeenth century. It is hardly logical therefore to maintain that those who hold to the principles of "sacerdotalism" have no logical standing in the Church that made the Prayer Book. We have it on the authority of most of these dissenters, that "sacerdotalism" is decidedly an attribute of the Book of Common Prayer.

But, it may be said, if the term Protestant is objectionable because it implies partisanship, is not the term Catholic objectionable for the same reason?

Even if it were, it must be remembered that the change of name does not necessarily imply the use of the term Catholic to describe the national Church. The name rejected at Cincinnati was The Episcopal Church, and that is the term proposed at the present time by the California Memorial.

But, happily, even among ourselves, with all our differences, the term Catholic is not a partisan term. Well does Dr. Wilmer say in his recent tractate, *Shall the Name of Our Church be Changed?*—"We can justify 'Protestant' in our title only by giving it a meaning which it does not have; we justify 'Catholic' by giving to the word its rightful meaning." Said the Rev. Dr. McKim, in the THE LIVING CHURCH of January 25th:

"True Catholicity seeks rather to understand the spirit of the past, and to learn how that spirit may be applied to the changed conditions of the world and the Church. It would learn of the Past all it can teach; but it would not bow down to it, or be in bondage to it. It walks erect as the heir of the same promises and of the same Divine Guidance which the Fathers enjoyed. True Catholicity may be described not as a reproduction of the Past, but as a living growth out of the Past, incarnating the same principles, but in a new form adapted to its own day and generation. It remembers its obligations to the present as well as to the past. It would be a living organism, not a fossil. It would keep in touch with humanity, with the progress of man, with the new ideas of order and liberty, of social justice and human rights. It is this Catholicity which we profess, and professing which, we claim to represent Progressive Churchmanship."

This is precisely our own ground, and we also agree with the same writer when he said, in the same article:

"There is a vital difference between true Catholicity as we see it and profess it and the false. Both turn to the past, aspiring to be in touch with the one Church once builded by the Lord, and to hold fast the Faith once delivered. But they are animated by a different sprit, and they incarnate widely different ideas. Pseudo-Catholicity, not content to establish and maintain continuity with the ages behind us, would imitate the past by a slavish conformity, bows down to it, looks back to it as the golden age, has no higher ideal than to reproduce it. It turns indeed to the past, but not to the primitive past. It is in love with the Middle Ages; it almost obliterates the '*Antiquitatem*' from the Vincentian Canon."

The "true Catholicity" of Dr. McKim is also the "true Catholicity" of THE LIVING CHURCH. The "pseudo Catholicity" which "would imitate the past by a slavish conformity" he rejects and we reject. Nobody proposes the name "Pseudo Catholic Church." Why therefore should it be assumed that the Catholic Name, if adopted for the national Church, would imply aught but what we should all wish it to imply? Why should Dr. McKim object to the use of the term which he so well defends?

Again we may quote the Bishop of Southern Virginia in favor of the term Catholic. In his introduction to a pamphlet by the Rev. Thomas J. Packard entitled *Practical Catholicity*, Bishop Randolph writes:

"The Church in its variations of form is like nature in its infinite variety. It is an accommodation to the varied needs of men. There you have the underlying principle of Church unity; you have the divine idea, or the theory of Catholicity. But practical Catholicity is the application of this theory of Christian brotherhood to life, the translation of this spirit of unity in Christ, into duty, into the reality of enthusiasm for humanity, into love for one another. We must love one another in spite of differences, and if our love does not transcend the differences we will not love at all. We must try to see and to make the most of what is good in institutions that differ from our own; in churches, in parties, in individuals, in opinion, even though we see in them faults and errors. We can make much of their faults and errors, and that will contribute to our own conceit and widen the gulf between us and our neighbors. We must try to understand each other, and to love what is lovable and in the power of that love to touch and win and redeem its object.

"This is the way of Christ to help and to heal and to redeem the world. This is practical Catholicity."

Is, then, "practical Catholicity," which stands for the principles of love and brotherhood, a bad term to use in the title of the Church?

Dr. Roland Cotton Smith well treats of Catholicity as the principle of comprehensiveness when he says;

"The Apostle Paul, who stands for the liberty which we have in Christ Jesus and for the truth of Christ which makes us free, is telling us, in this Epistle to the Galatians, how he, on a certain occasion, withstood to the face the Apostle Peter; the man to whom Christ said, 'Upon this rock will I build my Church.' Peter, the ecclesiastic, the man of authority, who stands for permanence and continuity. The Apostle Paul withstood face to face the Apostle Peter. Here, then, was freedom facing authority. Paul, the Protestant, facing Peter, the Ecclesiastic. Now, the distinguishing and the great thing about the universal church, the Catholic Church, was that it had room for these two men. It was Catholic, not in spite of it, but just because these two men were in it. It was Catholic because it embraced the two great principles of freedom and authority."—[*Prayer Book Papers No. 2.* Page 1.]

Is the term, then, that designates "the two great principles of freedom and authority" a bad term to use in the title of the Church?

Surely it is incredible that a term that is so thoroughly indorsed by these eminent Churchmen of the Protestant school can be deemed dangerous as used to describe, not only the totality of the Church, but also, properly modified by a geographical term, a national section of the same. The bitterness that has been engendered by the present controversy seems incredible. A term that stands for the application of the "spirit of the past" "to the changed conditions of the world and the Church," *vide* Dr. McKim, for the love of one another "in spite of differences," *vide* Bishop Randolph, and for the spirit of comprehensiveness, *vide* Dr. Smith, cannot really be very dangerous, however much these eminent Churchmen may curiously judge it to be. We are only asking them to take their own interpretations, as we take them, in applying the word Catholic to the national Church.

THE CHANGE proposed is not merely the substitution of a more accurate for a less accurate term, which might only imply academic improvement, but is intended as a practical measure to place this historic Church and its position more adequately before the Christian world. If we have a particular part to play in the healing of the wounds of the Church, we ought to play it well. No religious body in Christendom is so misunderstood by the world at large, so seldom appreciated by its own members, as is the Protestant Episcopal Church. Gradually we are discovering that this is largely due to its name. The term implies a voluntary, post-Reformation body. And the standards of the Church and her books of Church defense treat her as much antedating the Reformation and as being a section of the historic Church, founded by Christ Himself. This is not merely the position of Catholic Churchmen; it is the position of the Church itself and of all educated Churchmen. As the Bishop of West Virginia well says in his *Handbook for the use of the Members and Friends of the Protestant Episcopal Church* (p. 11):

"It is as a true and living branch of the Catholic Church that we have retained the usages of old times, while we have purified and corrected many of the abuses. The removal of the abuse is the establishment of the right use. The Episcopal Church with her Orders, her Liturgy, her Sacraments, her Churches, her Sundays and Holy Days, with her Rites and Ordinances and usages of divine worship, has retained the beauty and the strength of the unalterable features of the Catholic Church."

All we are trying to do is to make clear to the world, by the title of the Church, that which Bishop Peterkin so well expresses in the paragraph quoted. Many of us feel that the term American Catholic Church best expresses the fact; but the real issue is that the word Protestant implies a contrary fact. It implies the exact opposite of each statement contained in that quotation. Because, therefore, it is misleading, many of us desire to have it removed. Is not that a reasonable desire?

Would it not obviously promote the use of this Church as an instrument toward ultimate unity?

Shall we hold that this action must be taken at the coming General Convention?

This question we do not care to answer now. It depends upon how far the Church is willing to submit to divine guidance.

Time is a small consideration in the mind of God. He is accustomed to waiting. His movements always await the "fulness of time." Hurry, nervousness, are human attributes.

All we care to do now is to hold up to our fellow Churchmen this larger ideal. It is something to which we may attain if, as one body, we are willing to reach it. They may prefer to wait. They may hold that low ideals dominate so largely in the Church that it is premature to seek to elevate them. They may believe that, as a whole, we are so largely bound to the traditions of a single era in the Church that we are powerless to expound a larger view. They may even prefer the principle of partisanship to that of comprehensiveness. We, for our part, appeal from Little Churchmanship to Larger Churchmanship. But which shall dominate to-day we do not venture to prophesy.

Two things, however, we must add.

It is an extremely dangerous precedent to give way because of threats and bad temper. If threats and bad temper can postpone one measure, they will obviously be the best means to use in postponing some other measure, now and in future. Those who desire to see the Church take advanced ground in any legislation whatever may well think seriously before they give way to opposition of this character, with regard to one measure that is pending.

And, second, if the question be withdrawn, postponed, or voted down in this Convention it should not be supposed that it is thereby withdrawn from the discussion of the Church. The name of the Church will always depend upon the ideals of the Church; and the larger ideal can no more be stifled than can the advance of the tides be permanently stopped. Men's minds tend happily to expand and not to contract, and after seeing large ideals men never can be satisfied with lesser ones.

The Change of Name will perpetually be the unfinished business before the Church until it be the finished business. Those who deprecate controversy, therefore, may well exert themselves to get the question settled. Until it is settled, it continues before the Church, and will continue.

It can be settled in either of two ways. First, by friendly conference and agreement among Churchmen of varying minds. Second, by constitutional majorities. To reject the first method of settlement is obviously to invite the second; not necessarily this year, but certainly some year. The question will not always remain unfinished business. When Churchmen are ready to lay partisanship aside and try, as brethren, to unite upon common ground, it can be done. But the spirit of unity, the desire to agree, must come before the agreement can be possible.

As to what should or shall be the attitude of the coming General Convention to the subject we venture neither to advise nor to prophesy. Some have suggested that it be "laid on the table" without discussion. These can hardly have recalled that the question arises in the coming Convention through Memorials of the dioceses of California and Oregon. Courtesy has long been an attribute of our General Conventions, and courtesy requires that the serious memorial of a diocese be seriously considered. Yet we may say frankly that we should deprecate action by a merely technical majority in General Convention. If the Church as a whole is not willing to move forward, there can be no forward movement.

We are content rather to show how the Church *can* advance to higher ideals and opportunities of usefulness if it will.

The Liberian Mission

The missionary district of Cape Palmas, Liberia, has issued a Memorial to the Board of Missions and the General Convention, protesting against a suggestion first made in the *Spirit of Missions* and afterward discussed sympathetically by The Living Church, to the effect that the Liberian mission should be turned over to the English Church, in connection with the assumption by the American Church of the English work in Central America. The Liberian mission expresses itself as strongly opposed to such a transfer. The grounds of that protest are three-fold: "It is opposed to the idea which must have influenced the founders of the African Mission," who were "evidently imbued with the idea that when the mother Church ceased her immediate work in this field, she would have reared up an independent Native Church to be left to pursue a career under its own leaders." "The national character of the Church of England and the sad experiences which this little struggling Republic (Liberia) has had in its dealings with her powerful neighbors is a strong reason why we are opposed to such a transfer." And "the antipathy now felt toward England . . . . would then be applied to the Church allied to it. The term Church of England in Liberia—a new name that we will have received—would be most obnoxious to our people generally."

So far as we know, the suggestion tentatively put forward by the *Spirit of Missions* and discussed by The Living Church has not been taken up seriously, and there is no likelihood, therefore, of any immediate necessity for discussing it thoroughly. We are confident that the whole American Church desires only the greatest prosperity of the Liberian mission, and it is undoubtedly true that American aid is more welcome to Liberians than English aid, and that English political treatment of the republic has been unsatisfactory. On the other hand some practical difficulties are undoubtedly felt by the American Church. The original "idea" of "an independent Native Church" built up by our friendly assistance seems now, after considerably more than a half century of effort, as far in the future as ever. Indeed the greater progress toward that end, as it seems, in the neighboring English mission of Sierra Leone, with the fact that the American missionary district of Liberia, set between English dioceses on both sides and making difficult the formation of an English province of West African dioceses, were chief considerations that led to the suggestion that the English Church be asked to administer this mission in harmony with its adjoining work. There has been no opportunity for inspection of the mission for many years from the home office of the American Church, and, again, the Central American work that might possibly be assumed by the American Church in exchange for the transfer may seem more immediately the duty of the American Church than the work in Africa, surrounded, as is the latter, by English missionary dioceses.

But in writing this we do not mean to intimate that we deem the question to be closed. The view of those in the Liberian field ought to receive very careful consideration, and, should the proposition ever attain the dignity of really serious inquiry, much deference would certainly be paid to this Memorial of protest which the Liberian mission has set forth.

In the meantime we venture to submit two suggestions. One is that the Liberian mission should make the greatest effort to assume self-support in the near future, first partial, then entire, for its settled work, apart from its "foreign mission" work in the hinterland. In the long run, if the Liberian Church would be the Church of the nation and of its people, it must be a self-supporting Church. Every effort should be made to hasten the day when it might become such.

The other suggestion is that of an "Adventure for God"—Bishop Brent's expression—on the part of one or more American Churchmen who have time and means at their disposal. That is, that they should volunteer their services to act officially as commissioners of the Board of Missions to visit and inspect the Liberian mission. It would greatly assist American Churchmen to know, from the friendly investigation—and no other would be attempted—of competent observers from the home Church, precisely the condition and the outlook for the future of this work, upon which so many hopes and prayers and so great expenditure of lives and of treasure have been given.

ANSWERS TO CORRESPONDENTS

J. C. M.—We have no knowledge of such intention.

"Is there any harm in it?" is not the best question for a Christian to ask when doubtful about any course of conduct. At a meeting where questions on life problems were being answered by a well-known Bible teacher, one question asked was: "Is there any harm in amateur theatricals?" Another read, "Is there any harm in girls dancing with each other?" The speaker suggested in both cases that it would be better to ask: "What *good* is there in this? How much can I glorify God by doing it?" That way of approach clears up many puzzling problems for the Christian whose whole passion is the glory of God. There need be no "border lines in the field of doubtful practises," when we are willing to meet the question not from self's view-point, but from that of God and his glory.—*Sunday School Times.*

THE CHIEF BISHOP OF THE CHURCH

FOR THE SEVENTEENTH SUNDAY AFTER TRINITY

HE was in the house of one of the chief Pharisees to eat bread on the Sabbath day; and they watched Him—and criticized Him, we may be sure. Is it not strange that the lords of the Church did not recognize the Lord of Lords?

But, after all, is it strange? He marked clearly how they chose out the chief rooms; and that thing was an indication of their whole attitude. How could they see in another that which they usurped as their own position? Their conception of office gave no place for humility. "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness," says St. Paul; but the Pharisee's idea of worthiness consisted in being free of offense against the law, rather than a spiritual relationship to the Father; and his life became so wholly a matter of the letter that the spirit was killed. He found his justification in guiltlessness; and God's place in his system called for the mere making of laws, and certain caprices of supernatural power. There was no room for grace.

The Pharisee had no exaggerated idea of the earning power of man's keeping the commandments. It was something like that more modern folly that made men think that they could store up a surplus of reward in heaven, and put God under such obligations that He must ascribe virtue to those who lacked it, and thus satisfy His debt to the superlatively good. But virtue is almost always its own *immediate* reward. If a man is temperate in his meats and drinks, and respects his body as God bids, he has health, which is reward enough; as the sick at least, will admit. If we show forth love, we receive love in return; and in every way "with what measure we mete it shall be measured to us again."

Then, there is another consideration. Virtue is largely personal—it has to do with ourselves. The other factor in God's purpose for man is *righteousness,* which is virtue coöperating with God, and which takes no thought of self or the cost to self. It is the supreme humility, the crowning "lowliness." It is the spirit that makes a man declare, when he has done his best, "I am an unprofitable servant." It seeks no reward but the happiness of serving God, while it is stayed with the sure hope of a reward that is the gift of grace, not merit. Such a spirit the Pharisee could not understand; and therefore the chief Bishop of our souls passed along His way unsought. So much for the Pharisee! What of ourselves?

Is there no spirit of self-righteousness among us now? No clinging to the power of place? No obscuring of the presence and work of Christ? For what can we do except through Him, or who are we that we should hope to do anything? How can we lift the head in pride when we remember the words of the Shepherd of our souls, "I do nothing of Myself, but as My Father hath taught Me"; or, "The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise"? Whatever these passages do not mean, they do mean humility. And again a word of Christ's, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; *for without Me ye can do nothing.*"

Yet, even so, He needs us! How wonderful that grace that not only makes our work valueless without Him, but His work halt without us!

"Pass me not, O mighty Spirit!
Thou canst make the blind to see;
Witnesser of Jesus' merit,
Speak the word of power to me,
Even me!"

"Oh, use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

R. DE O.

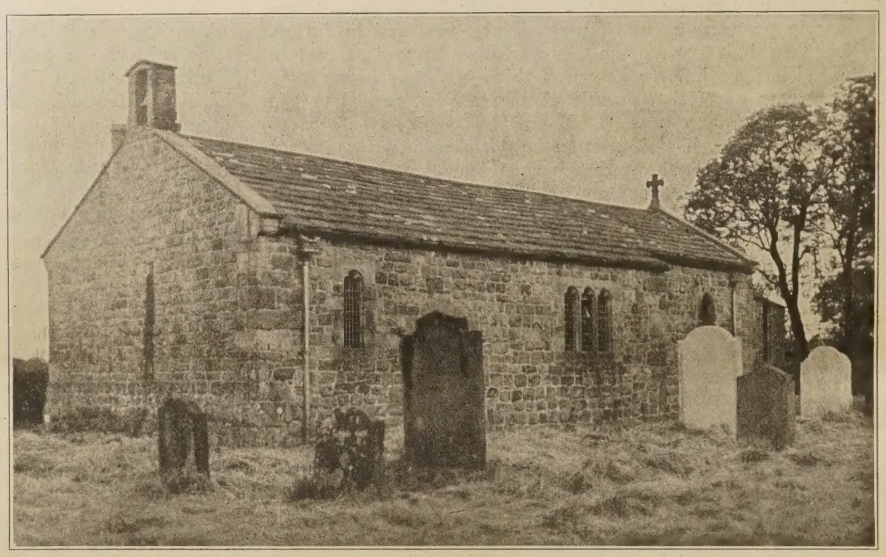
TRAVEL PICTURES

THIRD SERIES

By PRESBYTER IGNOTUS

III.

ONE of the perpetual charms about Britain, for an American, is the marvellous series of historical associations, layer upon layer, back to the Romans, and far beyond them, each one of which has its own relation to us. One finds it very difficult to get *en rapport* with Egyptian or Chinese antiquity; the smug monsters that beam blankly out of the jungles of Yucatan or Guatemala have no message for us; and even neolithic man (though undoubtedly one of our family) is so distant a relation that we usually cut him dead. But Norman, Dane, Saxon, Roman, Briton, Pict, are all part of our ordinary equipment. Who has not "welcomed Alexandra" with winged words bearing witness to the gloriously mongrel nature of British blood? Who fails to remember the date of the Norman Conquest, or the tales of the good St. Alphege and his Danish murderers, or Hengist and Horsa, or Vortigern or Arthur, or Boadicea, loftily charioted, or Caesar's landing, or the mystery of the heather ale? It is all in the annals of the house, like Grandfather's enlistment in the War of 1812, or Great-great-grandfather's fighting the Indians. So, the American traveler turns up a bit of Roman tile on the site of ancient Verulam, gazes fascinated at herring-bone masonry in a Saxon church-tower on the East Coast, walks along Offa's Dyke, distinguishes different sorts of Norman mouldings, and is at home with all. Indeed, to be quite frank, I venture to say he knows more about such things (he certainly cares more) than his English cousins, who have them in possession. Of course antiquity is purely relative. I went once on pilgrimage to "the oldest house in the county," somewhere in the Middle West: it was built in 1830! But the long vista that opens out before a reasonably intelligent visitor to England is a pathway to fairyland.



UPPER DENTON CHURCH
[*Circa* 780 A.D.]

ALL OF WHICH is a prologue to the statement that at last I have crossed England along the line of the Roman Wall; roughly, from Carlisle to Newcastle. I have always meant to do it, ever since I first learned about it in school; and *Puck of Pook's Hole* confirmed my purpose. But now it is *fait accompli!*

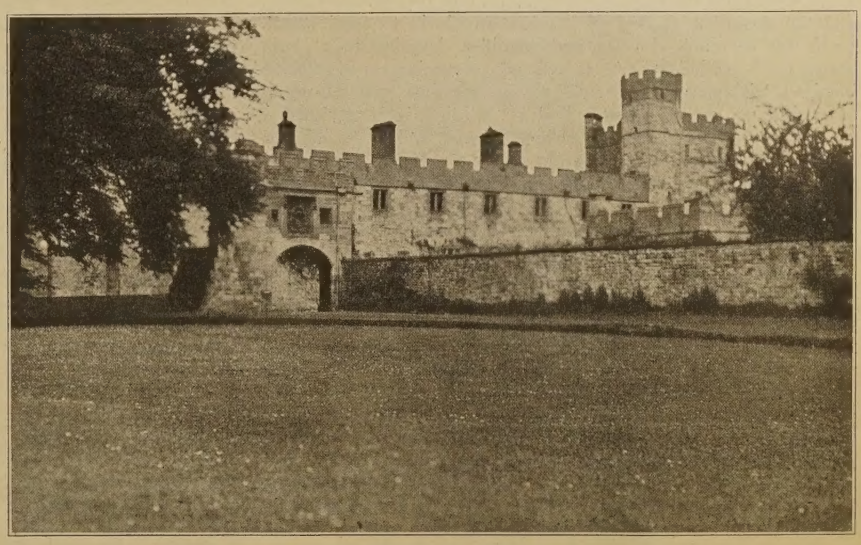
What the wall must have been like, when *vallum* and *murus* were fresh and perfect, with towers and forts in ordered row across the island, who can dream? Now, after so many centuries, the line is easy to trace, through the beautiful, lonely north country, striding across valleys, climbing uplands, span-

ning rivers: but the ditch is half-filled, the face of the wall itself has been lowered by the devastation of the ages; and of the fortresses only a few courses of masonry survive. A highway runs along the top for miles; but there are few less-peopled regions in Britain, I think. There must have been much more come-and-go in the days of that *Divus Galerius,* to whom a favorite legion erected an altar now preserved in Carlisle museum. Close by it, in strange juxtaposition, is another altar, inscribed *Antiquo Deo,* "To the Ancient Divinity," as distinguished from the newly proclaimed Christian God: reminder of the days when all Christianity was Modernism, and under the condemnation of the *Pontifex Maximus* at Rome. Times have changed!

LANERCOST PRIORY

An hour west of Carlisle, amid rolling downs, is a tiny village called Gilsland. Iron and sulphur springs gush out from opposite sides of a wooded hill; and in the days before German spas were frequented by English folk, many resorted here to take the waters. Sir Walter Scott immortalized it in the opening pages of *Guy Mannering;* and grateful Gilsland, in return, shows to its few visitors "the popping stone" and the "kissing stone," associated in local tradition with two swiftly successive events in Sir Walter's courtship. The crowds pass it by now altogether, though it is vastly more interesting than many places which are thronged. Not far away is Upper Denton, a tiny hamlet with a melancholy little Saxon church, built about 780, the dolefulness of whose exterior is surpassed only by that of its interior: *ecce signum!* The vicarage, which serves both parishes, is built upon the wall itself; and in the vicar's garden, reverently set in order, are all sorts of treasure-trove, pottery, inscribed stones, carvings. But three miles away, at Bird-Oswald, a pleasant farmhouse stands upon the site of one of the most considerable stations of old times. A steep bank rises from a tiny river: and at an angle fortified by nature on two sides they built this fortress, enclosing quarters for many troops and all things necessary to their safety, comfort, and pleasure. Not much is left, as you see; but the imagination kindles at the sight. It was a glorious bright morning when I drove out from Gilsland, a loutish Cumbrian lad, with a nearly unintelligible dialect, for driver: the air was absolutely still, and Tindal Fell, miles to the south, seemed almost impending. As I stood by the ruins of the watch-tower and looked northward, I could almost hear the wild music that heartened the Pictish warriors to their charge against the Wall; and Tertullian's phrase sounded with a deeper meaning: "Places in Britain, inaccessible to Roman arms, are subject to Christ."

Not many miles away, in the open country, stands Lanercost Priory, a Norman foundation of which I had never heard till I saw it, set like a jewel in the rich valley whose scattered farmsteads furnish a congregation for the parish church built within the walls of the Norman chapel. A new east wall shuts out the ruined choir; but the mouldings of the old nave are fresh and lovely as if done last year; much lovelier than if mid-Victorian! Built into the north wall one finds a marred fragment of the cross erected outside the chapel in thanksgiving for the end of Innocent's Interdict against England, "in the seventh year, Otho being Emperor, Philip Augustus King of France, John King of England." Only the gate survives, of the outer buildings; and it is like looking out of "charmed magic casements" to see the church and vicarage through its low arch. The most outstanding survival of the monkish edifice after the chapel is Edward I.'s tower, where that monarch lodged on his way across the border, only eighteen miles north, to fight the warlike Scots. In the dark days of Henry VIII.'s spoliation (as unscrupulous as Mr. Asquith's proposed robbery of the Welsh Church to-day) Lanercost was granted to the Ducres, whose scallop-shell defaces more sacred emblems all around the place. As has so often happened to families enriched by sacrilege, the main line died out; and it is a comfort to find the old structure serving religious purposes once more. But who shall say what judgment may fall upon the government, or the monarch, that permits such robbery of God to-day, at the dictation of schismatic malevolence? (Note, I speak only of Disendowment; Disestablishment, in Wales, or England, or Scotland, would be altogether a blessing.)



NAWORTH CASTLE

Near Lanercost, Naworth Castle hides itself in a great park, gloriously wooded. It pertains to the Earl of Carlisle, representative of that "Belted Will Howard" of whom Scott sang, in the last days of Border Warfare. Not large, but perfectly mediaeval, with its beautiful gardens and its serene amplitude of setting, one cannot but admire it, and respect the

system of which it is the visible symbol. Feudalism had much to say for itself: William Dean Howells puts that admirably in the greatest of his novels, *A Hazard of New Fortunes,* the reading of which (at twenty) marked an epoch in my intellectual progress. But feudalism is dead; to find the old castles and manors so largely seats of usurious capitalism, of quite immediately alien extraction, is significant and alarming. And what will be the next stage, no one, not even Mr. Lloyd George, can say. I had rather see the Naworth domain as it is than blighted with factory chimneys, or with Baron Mayer de Schwarzchild's gormandizing guests. But to see it laughing under the intensive cultivation of small proprietors, as in the pleasant land of France, would be still better, I venture to think.

Of the cities at either end, there is not much to say. Newcastle has given the world a proverb; it is intensely busy and prosperous, but not very interesting to a strolling parson. There is episcopal tyranny there nowadays, the Bishop being Lady Wimborne's candidate, translated from Sodor and Man; a very persecuting Protestant-minded prelate, of a type nearly extinct, thank God. A beautiful park, Jesmond Dere, commemorates an ancient place of pilgrimage, the Mount of Jesus, with a holy well. Doubtless there were abuses about middle-age shrines and the crowds that had recourse to them. But we have all the abuses to-day, and worse, in connection with "trippers" without the religious reminder at the centre. I think it a poor exchange.

At the other end is "Merry Carlisle"—why so called, I know not; it seems depressingly smug and commonplace now, with the least interesting Cathedral in England. The Roman remains and the British and pre-historic things in the museum are extraordinarily interesting, however—*vide supra.* A mould for casting bronze spear-heads is preserved, with casts made in modern copper, beautiful flame-like things that make one want to use them.

Nothing in Carlisle moved me so much, however, as the dungeons in the old castle, where the gallant gentlemen of the '15 and the '45 were confined. Republican as I am by inheritance and conviction, and therefore counting kingship an outworn thing, I confess to a platonic Jacobitism that still burns high—"If kings at all, let them be legitimate at least," as a certain Spanish Republican Carlist friend of mine says. All the North Countrie was loyal to the old Stuarts in a quite remarkable degree; and if the rest of England had done as well—but it is idle to speculate! This much is certain: that along with petty back-stairs conspiracies and preposterous plots, and the meddling fingers of the Roman Curia to spoil it all, there was as much glorious and unselfish devotion to a cause shown to the exiled Stuarts as ever any sovereign on his throne inspired, with material rewards for his servants and the pomp of success to attract them. And in Munich it is at least a touch of romance to look at Prince Rupert and think of him as having the best hereditary right to the Crown of St. Edward the Confessor, even though one does not believe in hereditary rank at all!

By the way, the other day I learned of a strange survival of factional spirit from the Wars of the Roses. The Yorkshire-Lancashire cricket match is always the most bitterly contested of all the county games, with white and red roses for badges!

In the lowest deep of all, the *onbliette,* they show a damp stone, which the poor prisoners used to lick for moisture, when water was denied them. Even with capital punishment still blotting our statute books, and dark cells not unknown in penal discipline, with prison contract labor exploiting the wretched prisoners, we have advanced somewhat, have we not? And yet I learned the other day, from a non-militant suffragist here, that, until the militants went to prison and struck against the abuses, the prison garments were passed from one convict to another *unwashed,* and that no provision was made for cleansing the prison vans of the filth made by "drunks and disorderlies"!

But I must not wander into that field, or I should discourse too long. Now for Whitby, St. Hilda, and Caedmon.

PRESBYTER IGNOTUS.

A HIGHER FORM of heroism has for its field of action only the humdrum routine of every-day life, and goes to its deeds of self-sacrifice without the inspiration of martial music or the sustaining excitement of impending danger.—*M. Franklin Ham.*

CHURCHMEN FIGHT WELSH DISENDOWMENT

Dr. Sanday Writes, Lord Robert Cecil Speaks Against the Pending Measure

CANON NEWBOLT PREACHES AGAINST MODERN INDECENCY

The Living Church News Bureau
London, August 26, 1913

THE Rev. Dr. Sanday, Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford, has, in a letter to the editor of the *Times* newspaper, pointed out what he considers the true moral of the recent correspondence between the Bishop of Hereford, Lord Robert Cecil, K.C., M.P., and others in the columns of the *Times* relative to the anti-Church Welsh Bill. It threw into strong relief a state of things which really existed in this great political issue of the moment—*viz.,* "that argument is practically exhausted and that it runs up into a fundamental opposition of principle which is half intellectual and half moral."

Continuing, Dr. Sanday writes admirably to the point:

"It cannot be said that the advocates of the Bill have won any victory in argument. They seem to me to have been defeated all along the line. Their arguments have for the most part been coached up for the occasion; and one by one they have broken down. Very largely they have rested upon insufficient knowledge. Even Lord Haldane (for whom I have a profound respect) indulged in quite a fancy picture of Welsh history the other day. The intervention of the Bishop of Hereford was well meant; but I do not think one can call it anything more. To mediate or remonstrate with the other side, the first thing needed is a sympathetic understanding of what that side has to say. But it is commonly supposed that sympathetic understanding of opponents is not the most conspicuous of the Bishop's virtues. He does not say exactly that the revenues of the Church are 'national property,' but he means much the same thing when he calls them 'a national trust,' which the nation can alter at its will. This is an assumption which has been disproved time after time. His only other argument is the appeal to numbers; and although this appeal is not without its force, the critics of the Bill refuse to allow that it will bear the weight thrown upon it. They take their stand upon the fundamental principle of English law, that no holder of property ought to be deprived of it, until it can be shown that his use of it is bad or injurious. And it is agreed on all hands that the Welsh Church has never made a better use of what belongs to it than it is making now. Political controversy is usually conducted in the vernacular; and if the taking of money under such conditions is called 'robbery,' we cannot be surprised."

Dr. Sanday goes on to point out that the real backing behind the Bill comes from the stalwarts of the old (not the new) Welsh and English Protestant Dissent. And it must be admitted, he thinks, that the language they have used is neither amiable or admirable:

"They want to hurt the Church. They will not be satisfied with anything that does not hurt it. The course they insist upon must inflict an injury upon religion." There is no reconciling antitheses like these, he concludes. And the effect of such a Bill must be to leave bitterness behind.

Dr. Clifford, the leading stalwart of Protestant Dissent, in the course of his second reply to the Rev. Professor Sanday, shows plainly that he himself entertains a vague, loose, and essentially secularist conception of religion. The Oxford Divinity Professor asked, "Can you take away a third of a sum set apart for the interests of religion without injuring religion?" And this is how the eminent Anabaptist preacher and great chapel politician replies:

"The answer depends, first, upon our conception of religion, and, secondly, upon our interpretation of certain facts of history, and I cannot ask for space to give a full reply; but I may say that my idea of 'religious uses' is not bounded by the walls of an ecclesiastical edifice or the rubric of a Church; and, further, I hold that an act of justice to the whole people of Wales is itself religious, and must issue in the advancement of religion."

Lord Robert Cecil has just lately spoken at a great North Wales demonstration of protest against the Welsh Bill attended by about 25,000 people at Wretham. He said he came to them as an Englishman, though of Welsh descent, to tell them that Englishmen would stand by them in this great fight. The other day at Hereford he had said, thinking he was only expressing an obvious truth, that "Disendowment" was rather "a long word for theft." He regretted to say that for that very innocuous and almost platitudinous observation he had fallen under the displeasure of the Bishop of Hereford. He confessed he

was a little surprised. Was it really untrue to say that Disendowment was theft? (cries of "No").

"No man denied," said Lord Robert Cecil, "that Disendowment was taking the property of the Church, the legal title of which was admittedly as good as that of any man in that crowd to his coat or waistcoat. What was the excuse suggested? Almost every Cabinet minister who spoke had a new version of history by which to justify this astounding proceeding." It was also said that the Church must be disestablished and disendowed as a sacrifice to the spirit of Welsh nationality. He yielded to no one in his admiration for nationality, but those who made the statement he had quoted wholly misunderstood the higher and truer sense of nationality. "No nation," said the speaker, "could really have a full and efficient life if it were divorced altogether from religion. Those Welshmen who really valued their nation and really understood what nationality meant should be the first in their resistance to the divorce of religion from their nation." He called upon them to resist the attack upon the Church. He believed they were engaged in a winning fight and that with one more determined effort victory would be theirs.

A New Church Work

The *Times* states that a book on the Church, entitled *The Church of England,* has just been completed by Lord Robert Cecil, in collaboration with the Rev. H. J. Clayton, the special lecturer to the Central Church Committee for Defence and Instruction, and is to be issued early in September. The work is divided in two parts, of which the first is mainly historical. Some useful appendices give a list of authorities regarding the Church's continuity; and, *interalia,* a list of leading dates in English Church history, together with maps showing the dioceses of the English Church in the Middle Ages and at the present time.

Indecencies Decried

Canon Newbolt, being the Canon in residence at St. Paul's, referred in his sermon on Sunday afternoon to the indecent dance and the indecent sex novel. He said (as reported in the *Times*):

"That from time to time complaints were made in the newspapers as to certain evils which flourished unrebuked on the apathy and cowardice of those who might perfectly well suppress them if they were consistent Christians. Now it was the indecent dance, suggestive of evil and destructive of modesty. Would these things disgrace their civilization for a moment if only some of those who professed and held themselves Christians were to say, 'I will not allow my daughter to turn into a Salome even although Herod were to give me half his kingdom and admit me to the much coveted society of a world which has persuaded itself that immodesty is artistic and that anything is permissible in society which removes the intolerable monotony of its pleasures'? So with books. An age which was shocked at the marriage service welcomed for its sons and daughters the sex problem dressed up in all the nauseous unreserve of a society novel. A few more consistent, God-fearing lives would yet save England from the deadly peril which waited upon a Godless materialism."

It is thought to be probable that the bequest to the Bishop of London's Fund under the will of the late Mr. A. H. Aylmer Morton will eventually be well over £100,000.

J. G. Hall.

THE ANGELS' SONG

Round us the angels are flying, in service by day and by night,
Now if our vision were clearer, their beauty would dawn on our sight.
Blinded by earth and its sorrow, bewildered, through shadows we pass;
Soon shall the mists fade before us, but now we must see through a glass.

Round us the angels are flying, to comfort in sickness and woe,
Guiding us on through the desert to fountains of water that flow,
Quenching the thirst of the weary; and flowers eternal shall spring,
Cheering our hearts, as we journey, the song of the faithful we sing.

Round us the angels are flying, the commonest life is divine,
Spent in the service of others, O why do we weep and repine?
Heaven above us is gleaming, the angels our footsteps attend;
Why do we doubt our salvation? My brothers, be true to the end!

Round us the angels are flying, the service a labor of love;
Saving us often in danger, a blessing from heaven above.
Up from the depths of the sorrow of earth, in her anguish and pain
Rises the song of the faithful that blends with the angels' refrain.

Asbury Park, N. J. Martha A. Kidder.

Strength is the ideal of a noble life. Victoriousness is the characteristic of a life of faith. Indeed, the only hope of blessedness is through overcoming. Heaven's heights lie beyond the plains of earthly struggle, and can be reached only by him who is strong and who overcometh.—*J. R. Miller, D.D.*

MEMORIAL TO FIRE HEROES

Proposal of Bishop Potter Carried Out in New York

NEW YORK ASSEMBLY, BROTHERHOOD OF ST. ANDREW, PREPARES FOR SPECIAL SERVICES

Branch Office of The Living Church
416 Lafayette St.
New York, September 9, 1913

A SHORT while before his own death, Bishop Potter officiated at the funeral of a fireman who lost his life, as others did, at a large fire in this city. In an eloquent address the Bishop paid high tribute to the men who defend our lives and property, and especially to the many heroes who had lost their lives in the performance of hazardous duties during the history of the city. He proposed that a monument be erected by a grateful people in memory of the departed heroes of the fire department. The suggestion was immediately taken up and the Bishop became the first Chairman of the Firemen's Memorial Committee.

On Friday the monument was unveiled. It is of Knoxville marble placed at the end of One Hundredth Street at Riverside Drive. The memorial is a tablet twenty-five feet long and twenty feet in height, flanked by two marble groups typifying Duty and Sacrifice. The flags which veiled the monument were drawn away by cords in the hands of a number of children whose fathers had lost their lives as firemen. The inscription reads:

"To the Men
of the Fire Department of the
City of New York
Who Died at the Call of Duty,
Soldiers in a War That Never Ends,
This Memorial is Dedicated
By the People of a Grateful City."

As the annual convention of the International Association of Fire Engineers was in session, there were present at the ceremony fire chiefs from England, Holland, Canada and the remotest parts of the United States, besides a great gathering of firemen from the local department and neighboring cities. In the great parade there were veterans and active men; primitive pumps and the most up-to-date apparatus; a number of aged and infirm horses still tenderly cared for in their days of uselessness. Ministers of the Christian religion participated in the ceremonies, one of our clergy, the Rev. Joseph H. Ivie, chaplain of the Fire Department, said the benediction. A beautiful memorial float was in the procession, and bore this legend: "Greater love hath no man than this, that a man lay down his life for his friends.—St. John 15:13."

A great thought to give to pagan New York in a secular parade.

The following poem, written by Bishop Potter, in collaboration with Miss Myra Wiren, shortly before his death, was intended for recitation by the Bishop on the day of the Monument's dedication:

Hail heroes in the fight with fire
Who gave your lives for others' lives;
Here in this tribute we aspire
To show that gratitude survives.
Let Honor's name be proudly sung
Let Peace her worthy tribute give.
But Glory speaks her noblest tongue
Wherever deeds of courage live.

Hail heroes in the fight with fire
Who gave your lives for others' lives;
For mothers and for babes who faced
Red flames that no mere strength survives.
God calls us in His name to stand
With hearts uplifted in your praise,
He stays you with His guiding hand,
Our prayers precede you in your ways.

And memory with verdant touch
Would bid the heroism live
Of those who gave to life as much
As it was in their power to give.
Hail heroes in the fight with fire,
Who gave your lives for others' lives!
When Fear and Fault through suffering tire.
God's Kingdom upon earth arrives.

Programme of Special Services

"Men in a World of Men" is the general topic chosen by the New York Local Assembly, Brotherhood of St. Andrew, for the special services in the coming year. The complete list, which follows, shows that the Committee has selected places and churches easily accessible, and speakers whose names guarantee addresses of a high order.

September 23rd, 1913, Tuesday, 8 p. m.—St. James' Church, Seventy-

first Street and Madison Avenue. Subject, "The Call from the world." Speaker, Rt. Rev. Charles S. Burch, D.D., Suffragan Bishop, New York.

October 28th, Tuesday, 8 p. m.—St. Andrew's Church, One Hundred and Twenty-seventh Street and Fifth Avenue. Subject, "Who Art Thou." Speaker, Rev. Henry Lubeck, D.C.L., rector, Church of Zion and St. Timothy.

November 26th, Wednesday, 8 p. m.—St. Matthew's Church, 26 West Eighty-fourth Street. Subject, "In Newness of Life." Speaker, Rev. John Mockridge, D.D., vicar, Trinity Church. (preparation for Thanksgiving Day Communion).

November 27th, Thanksgiving Day Morning at 8.—Cathedral of St. John the Divine, One Hundred and Twelfth Street, and Amsterdam Avenue. Corporate Communion Service. Celebrant, the Bishop of New York.

December 8th, Monday, 8:15 p. m.—New York Church Club, 53 East Fifty-sixth Street. Conference—All Chapter Officers. Subject, "Leaders of To-morrow." Chairman, Mr. H. M. Hewitt, President, New York Assembly.

January 14th, 1914, Wednesday, 8 p. m.—St. Agnes' Chapel, 120 West Ninety-second Street. Subject, "Faith and Order." Speaker, Rev. Wm. T. Manning, D.D., rector Trinity Parish.

February 23rd (Washington's Birthday). Cathedral of St. John The Divine, One Hundred and Twelfth Street, and Amsterdam Avenue. 8:00 a. m., Holy Communion; 10:00 a. m., Devotional Service; 10:20 a. m., Conference; 2:30 p. m., Mass Meeting. (Separate programme to be issued.)

March 24th, Tuesday, 8 p. m. Church of Zion & St. Timothy, 334 West Fifty-seventh Street. Subject, "Belief and Action." Speaker, Rev. Milo H. Gates, D.D., vicar, Intercession chapel.

April 21st, Tuesday, 8 p. m.—St. Philip's Church, One Hundred and Thirty-fourth Street, West of Lenox Avenue. Subject, "God or Mammon." Speaker, Rev. Henry M. Barbour, D.D., rector, Church of The Beloved Disciple.

May 19th, Tuesday, 8 p. m.—Grace-Emmanuel Church, 213 East One Hundred and Fifteenth Street. Subject, "The Balance," "Success or Failure." Speaker, Rt. Rev. Arthur S. Lloyd, D.D., President, Board of Missions.

Juniors Given an Outing

Through the generosity of Mrs. Elizabeth Ericsson Nichols, the Junior Assembly of the Brotherhood of St. Andrew in the metropolitan district had an outing and field-day at Grymes Hill, Concord, Staten Island, on Saturday afternoon, September 6th. The athletic games began at two o'clock. The contestants in running, jumping and throwing the base ball were divided into two classes, Class A—boys twelve to fifteen years of age; Class B—boys sixteen to eighteen years of age, inclusive. The prizes were medals for first and second of each class on points, and a silk banner for the chapter scoring highest number of points. Refreshments were served at five o'clock and this was followed by a social hour. There was a good attendance of members and friends.

Work for Italian Children

Mr. Franklin H. Spencer, the energetic Superintendent of the Sunday School at St. Ambrose' Mission, 111th Street near Second Avenue, has interested a number of clergy and lay people in this work for Italian children. The attendance is good and the work very encouraging. Some kind friends recently provided a picnic for the children at Pelham Bay Park which was much enjoyed.

THERE are times when dogmatic conviction is worth far more than an easy-going uncertainty. When issues of life and death confront us, nothing less than uncompromising positiveness is of much avail. The fire chief directing his men in the midst of a raging conflagration is a man of dogmatism if he is fit for his position. The surgeon at the operating table knows that there are certain conditions of cancerous growth against which no chances whatsoever must be taken; uncertainty or conciliation here means death. And when the issue is eternal life or death, how great is the need for a dogmatism that gives no quarter to the powers of darkness! Jesus was sternly dogmatic in a way that must have offended some hearers. When he was describing a marriage feast that represented the Kingdom of Heaven, he said that the king, finding among the guests a man who had not on a wedding garment and who could give no account of himself, gave the order: "Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. For many are called, but few chosen." John was equally dogmatic when he said, "He that hath the Son hath the life; he that hath not the Son of God hath not the life." Let us not waver in our loving declaration of these truths which mark the difference between eternal life and everlasting death to our fellows. We live in an age when dogmatism is needed far more than so-called "breadth" or even tact. God gives us to be hot with that fire of the passion of Christ before which the power of sin and of death shall be burned out in defeat.—*Sunday School Times.*

BOYS and girls should not form habits of fretfulness and dissatisfaction. Parents and teachers should see that children do not drift into this disagreeable disposition. When boys feel this habit growing upon them, they should resolutely set themselves against it. Try hard to keep cheerful and happy while you are young and while your characters are being molded. Let fretfulness be treated as an evil disposition, which is not for a moment to be tolerated. Many a man has been miserable all through life simply because he did not control himself in early childhood.—*Gospel Advocate.*

CHICAGO CLERGY DISCUSS "THE INSIDE OF THE CUP"

Mr. Churchill's Alleged Facts are Seriously Challenged

INCREASED UNITED OFFERING OF WOMAN'S AUXILIARY

The Living Church News Bureau
Chicago, September 9, 1913

SOME of the Chicago clergy have taken active steps to warn their people against the errors contained in Mr. Winston Churchill's recent novel *The Inside of the Cup,* which is being so widely read and discussed. One of the ablest reviews of this book which your correspondent has seen occupied nearly one-third of the August edition of the parish paper published by St. Luke's, Evanston. The parish paper of the Church of the Redeemer, Chicago, has also analysed some of the more glaring mis-statements of the book. One of the Chicago clergy has engaged Mr. Churchill in personal correspondence during the summer, especially requesting the names of the novelist's authorities for the following statement about the Nicene Creed:

"This creed is said to have been scandalously forced through the Council of Nicea by an emperor . . . against a majority of Bishops, who would if they had dared Constantine's displeasure, have given the conscience freer play."

Mr. Churchill very courteously stated in this correspondence that his authority was primarily Mr. Chamberlain's book, *The Foundations of the Nineteenth Century.* Investigation disclosed the further facts that this Mr. Chamberlain is not mentioned in the *Who's Who* of either American or English authors, and that this particular book, which was published a dozen years ago and re-published three years ago, was very unfavorably reviewed by nearly all of the great periodicals, weekly and monthly, published in this country and in England, the chief objection being the whimsicalness and prejudices vitiating its erudition. This is surely an interesting point, that Mr. Churchill should have quoted so obscure and unreliable an authority for his attacks upon the dignity and credentials of Christendom's grandest and best attested creed.

The diocesan officers of the Woman's Auxiliary have issued an interesting letter about the United Offering, which has been widely circulated during the summer, and which states that already there is about $6,000 in hand from the Chicago branch of the Auxiliary, being about $1,000 more than in 1910. This letter also announces that the annual Day of Prayer for Missions will be observed on the feast of St. Michael and All Angels, and that the services will be held at the Cathedral, with Bishop Anderson in charge. The contributions for the United Offering which have come in since the annual meeting of the Auxiliary last May, will be reported at this service.

On the Fifteenth Sunday after Trinity, August 31st, at St. Chrysostom's Church (the Rev. N. O. Hutton, rector), the eighth annual Hale Memorial Sermon was delivered by the Rev. Marshall Bowyer Stewart, upon the subject, *The Work of the Church in the South During the Reconstruction Period.* This sermon, endowed by the late Bishop Hale, of Cairo, has been annually preached under the auspices of the Western Theological Seminary for the past eight years. It will now be published in pamphlet form by The Young Churchman Co., uniformly with the earlier sermons on the same Foundation.

Most of the Chicago clergy returned to the city during the first week in September. Many of them observed the request of the Social Service Commission of the Church by preaching on "The Church and Labor," either on the Fifteenth Sunday after Trinity or on the Sunday following. The Rev. George Craig Stewart, rector of St. Luke's, Evanston, spent two months in England, chiefly in Devon and Cornwall.

At the request of many friends, the Rev. Theodore B. Foster has just published a pamphlet of some twenty-five pages entitled *Mistakes About Confirmation,* in which he completely demolishes the error that the pith of Confirmation is the renewal of the Baptismal Vow by the candidate. The pamphlet is designed for use among those under Confirmation class instruction, and is of rare value throughout.

TERTIUS.

IT IS not prayer that is illogical; it is not prayer that is disruptive; it is not prayer that cuts across the orderly workings of God— it is the want of prayer that is disruptive and that distorts these plans. Years and years ago, when God outlined the development of human history, He arranged the place the force of prayer should play in the world. I believe in prayer as the great force in life. I believe in prayer as a life itself. I believe in prayer as a passion, an entreaty, as the utter longing and engulfing of the will in great achievement.—*Robert E. Speer.*

Bishop Grafton Buried in Cathedral Tomb

WHEN the late Bishop Grafton passed to his rest a year ago, his body was interred in the local cemetery at Fond du Lac, where it has remained since that time. In the meantime there has been erected in the Cathedral, as the gift of Mr. Elbridge T. Gerry, of New York, a tomb to become the final resting place of the Bishop's body. An arch has been cut between the transept chapel and a small chapel that was formerly an organ chamber, and the tomb is erected under the arch. The sarcophagus was designed by Mr. Charles R. Lamb, the distinguished artist-architect, and was erected by J.&R. Lamb of New York. It is of handsome red Numidian marble with white Italian marble floor. On one side of the sarcophagus is the seal of the diocese of Fond du Lac in brass, and on the reverse side the seal of the Confraternity of the Blessed Sacrament, of which Bishop Grafton had been superior general for a number of years until his death. A recumbent figure of the late Bishop, which is to be affixed to the top of the tomb is not yet ready. The carving and construction of the tomb were done in Italy, and it is understood that the figure has now been shipped. The smaller chapel of the two that are now connected by the arch and by the tomb has been somewhat enlarged and an altar will be placed within it.

The service of entombment was held on Wednesday morning, September 3rd. The casket, taken from the cemetery, was opened, with only the glass slab over the remains, and it was found, to the surprise of the observers, that the Bishop's features and hands were as natural as on the day he died. The mitre was somewhat discolored and the chalice which he grasped in his hand was tarnished, but the body itself showed no indication of decay.

The casket was removed to the Cathedral, where it was met at the entrance to the nave by a procession headed by crucifer, thurifer, choir, and clergy, while the Bishop of the diocese and a number of his clergy had accompanied the body from the cemetery. The procession then reformed and moved through the nave to the tomb, the Litany being sung in procession, intoned by Archdeacon Rogers. Slowly the casket was deposited in the tomb and covered with a marble slab as the singing of the Litany drew toward a close, after which the Holy Communion was celebrated by the Bishop, assisted by the Rev. Harry W. Blackman as subdeacon and the Rev. A. Parker Curtis as deacon. The sermon was preached by the Rev. J. G. H. Barry, D.D., rector of St. Mary the Virgin's, New York, and a former Dean of the Cathedral at Fond du Lac. Most of the diocesan clergy and also some from beyond, were in the procession, including the Rev. P. C. Pyle, rector of St. Edward the Martyr, New York, who had come as the personal representative of Commodore Gerry; the Very Rev. Dean Delany of Milwaukee, and the Very Rev. Dean Larrabee of Nashotah House.

FOND DU LAC DIOCESAN SEAL
Carved in brass on the Sarcophagus of Bishop Grafton, Fond du Lac Cathedral

The following instrument of donation is engrossed and hung on the wall under the arch at the tomb:

"To the Bishop and Chapter of the Cathedral Church of St. Paul, Fond du Lac, Wisconsin:

"I desire to present to the Cathedral, a Memorial Sarcophagus Tomb to receive and preserve the mortal remains of our beloved friend and late Bishop of Fond du Lac, the Right Reverend CHARLES CHAPMAN GRAFTON, S.T.D., LL.D., with the chief and express object of thereby forcibly and unmistakably emphasizing his splendid legacy to our Whole Church in his dying charge to your council in regard to the Blessed Sacrament of the Altar.

"Two months before he entered Life Eternal, he said in this final message:

"'I am unable to be with you in person, but you know my earnest desire is for the spiritual growth of the diocese.

"'There has been, I believe, a growing spirituality, especially amongst the men. It is by more earnest devotion to the BLESSED SACRAMENT it can be increased. May I lovingly urge you, dear brethren, to greater belief, trust, and love of our dear LORD in that wonderful mystery? Do not argue about it, but believe in it. Honor our Lord's Presence there by music, lights, flowers, and incense. He will honor those who love Him. He dwells in His Church. He veils His Presence but will unveil it in glory. *To believe in His Presence is a test of true faith.*'

"By the courtesy and with the approval of your present Bishop, the Rt. Rev. Reginald Heber Weller, and the coöperation of the Canon of your Cathedral, Ven. B. Talbot Rogers, the tomb has been constructed and put in place in a special receptacle prepared therefor in the Cathedral. At the time of his departure, Bishop Grafton was Superior General of the American Branch of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ, as the inscription on the tomb states. The replica represents him as 'Asleep in Jesus,' after having celebrated his last Mass—indicated by his chasuble—and blessed his people, crozier in hand. The design of the replica was to recall unmistakably his dying words as Bishop and Superior General of the Confraternity. The inscriptions of the tomb, while brief, are explicit and speak for themselves.

"It only remains for me to request its acceptance and to unite in the prayer incised in the marble at the base of the recumbent figure which every one utters who reads it: *'Eternal rest grant him, O Lord, and let light perpetual shine upon him!'*

"I remain, with great respect,
"Yours in the Catholick Faith,
"(Signed) ELBRIDGE T. GERRY."
August 30, 1913.

Dr. Barry's sermon in substance was as follows:

I. CORINTHIANS 15: 46.—"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

In this chapter of the Corinthians which the Church has chosen for the burial lesson, St. Paul enunciates a truth of far-reaching significance. He enunciates it, but only partially applies it. He needs but a partial application of it for the purpose of his argument. It is thus that in Holy Scripture truths are often set forth, and we are left to make further application of them as we may.

I do not think that Christian thought has as yet made the application of this truth in any very broad way. We, no doubt, recognize the primacy of the natural, but have not really found out what is implied as to the development of the spiritual. We are become accustomed to interpret the physical universe in the terms of evolution. We see in its development the unfolding of the mind and purpose of God; we learn to see the presence of God in the orderly sequences of the physical world. We no longer try to find an intimation of God in the exceptional rather than in the rule. We no longer read the providence of God in the appearance of comets, but in the majestic procession of the fixed stars. God is one and omnipresent, and the development of the universe is the revelation of His presence.

But the truth we need to bring home to ourselves is that as the organic arises out of the inorganic, and the intelligent out of the organic, so the further step in the divine purpose is the emergence of the spiritual. The spiritual man, the man who is utterly under the control of spiritual ideals, is still in the process of becoming. The spiritual order of the Kingdom of God is still a promise rather than an accomplishment. The Kingdom of God is still in the making. The spiritual man has appeared, but not conquered. We still look for the new heaven and the new earth wherein dwelleth righteousness. We see the new man in Christ Jesus struggling to grow up to the measure of the fulness of His stature, but we do not see him yet prevailing in the world. We see Jesus, but we do not yet see all things put under His feet.

But as we look out in the world in which the spiritual order is growing; in which its ultimate triumph is guaranteed by the Incarnation, we look at it with eyes full of hope. We do not feel that we stand somewhere near the end of a decaying order, but somewhere near the beginning of a triumphant work. Many of us no doubt were brought up to think of the primitive Church as the perfect creation of God, and to think of the succeeding ages as ages of continuous deterioration from the ideal, till we have reached a state of things of which we may well despair; that is, the way of pessimism and unfaith. There never has been a perfect and complete Church, but we are on the way toward it. The purpose of

God working through the ages will one day triumph in a spiritual society, in the revelation of the city of God.

It has been the task of the Church through the centuries to work for the establishment of the spiritual order. With what imperfectness it has done its work, how the times have lingered through our sloth and infidelity, we need not say. What is important for us is to feel that progress has been made and that the Kingdom comes nearer day by day. There have been times when the cause has seemed to fail; when the Church has seemed to go backward. There have been times of notable advance. One such time of advance dawned now nearly a century ago when the Oxford movement roused that branch of the Catholic Church of which we are members; when it seemed that accidentally, out of the circumstances of English life, there came that awakening to the spiritual significance of religion which gave a renewed life to the Anglican communion; that roused it from the routine of religious moralism to the appreciation of spiritual power.

In the early stages of that movement two names stand out preeminent. I do not forget their fellow workers, when I thus single out these two,—Newman and Pusey. Newman is the name of tragedy. He was a man with an over-powering sense of the evils of his time. He saw clearly and felt deeply the failure, the infidelities, the inconsequences of the life of the Church of England. His mind was of a severely logical cast, and to him religion, to be true, must be logically consistent in its development. He had the vision that so many reformers have had of a perfect Church. He demanded of the Church consistency as the price of his allegiance. He forgot that consistency is one of the minor virtues; the virtue of small minds, that no institution worked out in an imperfect world and through human media ever is or can be consistent. He worked out in his own mind a logically consistent system in his theory of development. This he built into a raft for himself and on it sailed to the shore of the papal Church. That was the tragedy, and not without the mingled note of grim comedy, for the papalists refused to accept his raft as the boat of Peter. The Vatican constitution of Pius IX., the *Satis Cognitum* of Leo XIII., the decree against Modernism of Pius X., have repudiated Newmanism, root and branch.

In Dr. Pusey we have a man of a far different type, a man whose chief quality was an invincible patience. Scorned, vilified, persecuted, he went on his way with a calmness born of perfect faith in the divine character of the Church of his baptism, of faith unshaken because it rested on a profound spiritual experience. He looked not to see either perfection or complete consistency in the religious life about him. He was satisfied to find there the work of the Holy Spirit. He, if ever any man, endured as seeing Him who is invisible; and to him, more than to any other are due the spiritual privileges we enjoy to-day.

It was into the second generation of the Oxford Movement that he whom to-day we commemorate with all thankfulness, Charles Chapman Grafton, Bishop, was born. Those who knew him, knew that never for a moment after his escape from the spiritual desert in which his early years were passed did he falter in his allegiance to the principles of that spiritual Christianity, the expression of which he found in the Oxford Movement. He was a man of the type of Pusey, of strong patience, of deep hopefulness, of untiring energy. He gave himself without stint to the Church of his love. Perfect he never thought her; divine he always thought her—the sphere of our Lord's self-revelation. The hope of her increasing Catholicity never left him. Her ultimate triumph he never doubted. All his life belonged to her and he never spared it. I saw him for the last time but a few days before his death. He said to me then: "The General Convention will meet next year in New York. Would you like me to preach at St. Mary's?" With his last breath he was still thinking of work for the Church of God.

His life was closely associated with many important works in the American Church. As one of the originators of the Society of St. John the Evangelist, as founder of the Sisterhood of the Holy Nativity, he exercised a wide influence on the life of the Church. No one more than he was devoted to the development of the spiritual life of clergy and laity in the work of missions, retreats, and quiet days. He realized that it was not a logically consistent system or perfect order that was the first need of the Church, but a deepening and growing spiritual life; that the Church is sent to express the life of our incarnate Master, that she must grow to be like Him; that her origin is in God-made-Man, her end in man-made-God.

That is the great lesson of his life upon which we do well to ponder. There are times when clouds drift in and hide the vision of the city of God, but,

> "Ever and anon a trumpet sounds
> From the head battlements of eternity,
> Those shaken mists a space unsettled
> Then round the half glimpsed turrets
> Slowly wash again."

When once we have had the vision we cannot doubt of it, or of the purpose of God. We know that we are part of a developing spiritual order, and we regather our energies and regird our loins and fare forward,—"on to the city of God." We who have worked long years in the cause, strain our eyes to the future and toil on in the hope of seeing the vision unveiled.

> "Lo! as some venturer from his stars, receiving
> Promise and presage of sublime emprise,
> Bears evermore the seal of his believing
> Deep in the dark of solitary eyes.
> So even I, and with a faith more burning,
> So even I, with a hope more sweet,
> Long for the hour, O Christ, of Thy returning,
> Faint for the flaming of Thine advent feet."

GOD'S KINGDOM

THE King is able to do exceeding abundantly above all that we ask or think; and He is the power that worketh in us. That is the reason for the extraordinary humility and simplicity of those who become greatest in the Kingdom. It is a far step between self-righteousness and the power for good that falls like a mantle upon some of God's servants. The writer recalls a sermon, preached in St. Alban's, Holborn, by the late Father Stanton. It was unbelievably simple and direct, the effort of a child—but a child of God!

Many of us have seen and, perhaps, known, some man or woman that all acknowledged to be great; and has there not been almost invariably a sense of disappointment? Where were the trappings and the intense personality that we expect to go with "greatness," unless they lay in that sinking of the individuality, which made them seem another self to all who bore touch with them; because they became a messenger of God for the time and occasion? Virile John the Baptist described himself as "the voice of one crying in the wilderness"; he was the messenger of the King.

Our Lord emphasizes the truth of this when He says, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven"; because the child is trusting and obedient. Thus, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but *whosoever shall do and teach them,* the same shall be called great in the kingdom of heaven." It is God's kingdom; and we are the instruments of His will and power. But we may become the means of His showing forth.

Gifts and capacities are many and varying; but, since they are gifts of God, there can be nothing small in them, if rightly used. And all have received at least one gift. Their value for power and greatness awaits but our answer to the voice of God. He is the God of the living and active; and even though we be dead, yet shall we live if we will hear. As the son of the widow of Nain sat up and began to speak, so does the quickening power of God bring to life many who are dead in spirit and if we sometimes marvel at the vividly efficient lives of some people about us, we must remember that they were called, and that they heard—*obeyed.*

Yes, the Kingdom is God's, and we are sharers only when we do the will of the King. It is not an easy thing to do, to obey; even Jesus found it hard, in that garden of agony; and we are all so prone to think that one of God's gifts to us was wisdom to choose our own way, instead of His. But greatness in the kingdom of heaven has always meant loving obedience and forgetfulness of self. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise; for the wisdom of this world is foolishness with God."

We are in the Kingdom, and we pray for the extension of the Kingdom. The next prayer is that "Thy will be done on earth, as it is in heaven." The Kingdom will yet "stretch from shore to shore"; and "of His kingdom there shall be no end." But it will be no kingdom of our establishment, except in so far as we become a mouthpiece and ambassador of the King, in which event power shall be shown through us. Perhaps no consuls, ministers, or ambassadors meet with such respect, in all this world, as those of Great Britain. It is not because of the men, however, but because of the power which they represent. Any other nation may be able to produce the same, or greater, type of men; but few can send forth their men as representatives of so great a government.

And so with the Church. We are weak only when we represent ourselves; "for Thine is the Kingdom, the power, and the glory, forever and ever. Amen." R. DE O.

THE EVIL WORD—and oh, remember this—is a step, a long step, beyond the evil thought; and it is a step toward the precipice's edge.—*F. W. Farrar.*

The Church Among Colored People

By the REV. GEO. GILBERT WALKER, M. A.

In 1906 there were 19,098 colored Churchmen in the United States, representing 193 of the total 196 parishes and missions. This number was an increase of 16,121 or 541.5 per cent. for sixteen years. If the same rate of increase has obtained for the last seven years, we ought to have more than 26,000 colored communicants, which is probably in excess of the actual number.

There were in 1906, 196 colored parishes and missions, representing an increase of 149 parishes and missions since 1890. In the same year the value of property as reported by 193 parishes and missions was $1,773,279 as against $192,750 in 1890, representing an increase of 820 per cent.

With regard to sex, there were in 1906, in 151 or 76 per cent. of parishes and missions, 5,446 or 35.2 per cent. males, and 10,041 or 64.8 per cent. females. The sex percentages reckoned from a relatively similar base were, for the whole Church 35.2 and 64.5 respectively.

The average value of property per parish or mission, for 159 or 80.3 per cent. of parishes and missions, was $11,153. In the whole Church, the same average, reckoned from a relatively slightly larger base, was $20,644.

In 180 or 90.9 per cent. of parishes and missions there were 188 Sunday schools, 1,189 officers and teachers, and 13,779 pupils, representing of the total number of colored Christian organizations, 0.5 per cent., 0.6 per cent, and 0.8 per cent. respectively.

In comparison with the colored denominational churches, the Church among colored people ranks as follows: Membership 10; number of increase of members 7; per cent. increase of members 2; value of property 6; average value of property per parish or mission reporting 3.

In comparing the whole Church with all Christian bodies in the United States, the Church in 1906 held the following ranks: Number of parishes and missions 7; number of communicants 7; value of property 5; average value of property per parish or mission 5.

If these figures are looked at somewhat carefully, we will conclude that the Church among colored people is not in such a bad way as it might at first appear to be. The handicaps under which the Church among colored people labors, and the lack of enthusiasm which to some extent attends the carrying on of that work, among other things, account for this modest showing. These figures are for 1906, the latest available statistics along these lines. They do not tell the whole story, inasmuch as they do not represent the real totals at that time. In comparing the Church among colored people with the colored denominational churches, it must be remembered that the Church reckons only actual communicants, while the denominations are more liberal in their interpretation of the term "members."

Since 1906 the Church among colored people has made good progress, all things considered. There are probably 22,000 to 23,000 communicants, and the actual influence of the Church extends to more than twice that number of persons.

That a body occupying tenth place as regards number, should rank sixth as regards value of property, speaks well for the interest of the whole Church, as well as for the zeal and devotion of colored Churchmen. The whole Church, in value of property, ranked fifth, just one point higher in the whole enumeration than the Church among colored people occupied in comparison with all colored Christian bodies.

It seems to the writer that it is safe to assume that the Church among colored people will not soon attain to such numerical strength as is attained to by a few of the denominational Churches among colored people. This seems to be a safe position, if we think of the Baptist and Methodist organizations having distinctly colored governing bodies; and also if we look at some of the larger organizations having work among colored people. If we consider some of the larger bodies in this connection, and exclude the Methodist Episcopal Church, which, among the colored people, ranks third, we get the following statement:

	General Rank	Rank in col. people: Members	Rank in col. people: Increase	Rank: value of property: colored people	Members colored	Organizations	Value of property	Avg. No. members per organization
Roman Catholic...	1	6	5	9	38,235	36	$237,400	1,062
Presbyterian	5	9	9	8	27,799	417	391,650	67
The Church	7	10	7	6	19,098	198	1,773,279	99
Congregational	8	13	12	10	11,966	156	459,497	77
Disciple	6	14	14	14	11,233	170	185,215	66

From this table, compiled from the census bulletin for 1906, it will be seen that, of the bodies named, the Church has the greatest value of property, the second largest average of communicants per organization, the second largest number of organizations, the third largest number of communicants; while among all colored bodies the Church among colored people ranks sixth in value of property, seventh in increase of members, and tenth in actual number of members.

In 1906, 95 per cent. of the total number of colored congregations in the United States were Baptist and Methodist; and the same was true of 96 per cent. of all colored Christians; while the same bodies owned property the value of which was 92.4 per cent. of the total value of all property owned by colored Christian organizations. If we think of these figures, it will be plain that the Church cannot hope, for a long time to come, to make any wonderful numerical advancement among colored people. Not only was she late in taking serious interest in the colored people, but her genius and polity are such that she does not attract to herself large bodies of colored folk. It is hardly to be expected that the Church will appeal to colored people with greater numerical success than she does to white people. Her growth among colored people has been large considering the small beginning of a few years ago; and it will be larger in so far as the Church enthusiastically and practically works for such an increase.

Unlike some of the denominational bodies, the Church's standards are the same for all her people; and this tends to limit her growth, while at the same time, it appeals to the better and more intelligent folk. It is to be not only deplored, but frowned upon, that the Church, in some instances, admits to her ministry inadequately trained candidates; and now and then numbers are considered rather than values. Generally speaking, however, the standards are maintained. Numerical strength is not necessarily real strength.

The Church not only provides the opportunity for persons to share in her spiritual and sacramental life; her mission is to seek, and find, and to bring into the fold all her children, who are all men and peoples. This demands the greatest effort to provide for the spiritual, social, and intellectual development of colored people, and to bring to pass a stronger and broader work among them.

The writer has very little faith in compromises of any sort; but he does believe that the Church should bring to bear upon her work among colored people a broader and saner study and apprehension of the peculiar conditions obtaining among them in certain dioceses and districts—such a study as will enable her the better to reach out to them, to meet conditions, to foresee contingencies, to conceive environments and needs sympathetically. Efforts made in China and Japan, where we have some 8,000 communicants, should at least be paralleled in interest and financial effort in our work among colored people, among whom we have probably 23,000 communicants, and among whom the increase has been so large and auspicious.

The condition of many colored missions in the South makes it impossible for them to be anywhere near self-supporting. This calls for a greater financial effort to cope with the situation. Colored missionaries must be paid adequate stipends. A priest who has to live "from hand to mouth" will probably not be able to do much. We must have self-respecting and efficient workers; we do not want priests who are forced to supplement their miserable salaries by truck-gardening, house-

painting, and the like. They must be able to realize that they have behind them a strong and efficient organization, which is going to be behind them in support and patronage, as long as they adequately fulfil their mission and office.

There is a special need for Church schools for colored persons in the South, schools which will be really efficient to train boys and girls in branches of knowledge and culture, fitting them for professional or vocational education. The wonderful success of Roman Catholic parochial schools and academies gives us the assurance that the like or similar schools will produce good results for us. These would meet a peculiar need of the Church among colored people. The people in the United States are preponderatingly Methodist and Baptist. We must get hold of the young folk within and without the communion of the Church, and in such a way that their training will be in our hands. Although the numbers may not be great, the persons will represent the better and more progressive people.

The Church among colored people will remain true to the Spirit of the Master only in so far as the ideals of priest and people, intellectual, moral, progressive, are kept up to the highest essential and historic standards, and in so far as she maintains a serious consideration of just means to enhance her mission, and to make such provision as will be most conducive to the success of her propaganda.

"WHERE ARE THE NINE?"

FROM A SERMON AT THE CATHEDRAL IN LOUISVILLE, BY THE VERY REV. CHAS. E. CRAIK, D.D., DEAN.

I HAVE frquently pointed out the lesson to be learned from a study of this subject in reference to the Holy Communion. Here is the most precious gift our Blessed Lord has left to us since His ascension and return to His Father in heaven, namely the gift of Himself. Not only is it a witness of His infinite and boundless love, but it is the very means and channel by which that love is conveyed to us. All that He did on earth, all that He wrought out by His life and sacrifice, are here made over to us. It is His love reaching down and touching us, lifting us up, bestowing upon us Christ's own Divine power and grace.

How precious it is! What gratitude should fill our hearts as we receive it? What words can convey our thankfulness? How should we dwell upon it in our minds as we go forth from the House of God.

And yet you know how often men receive the gift with no word of gratitude to the Giver; men who, with the service yet unfinished, hurry out and on, as did those men in the parable, to take up their life with little thought of the Giver of Life. Surely such lack of thought, to put it in mildest terms, should bring them the gentle but searching rebuke of our Lord. "Were there not ten cleansed, but where are the nine?"

The ingratitude of children to parents is proverbial. For all the thought and daily sacrifice and loving devotion of a mother's life, what little return is made by most children? By indifference, by neglect, by a selfish desire to gratify one's own wishes regardless of what it costs in sacrifice to others, by putting aside considerations of natural obligations, not infrequently by a sinful and wicked life, a mother's heart is crushed and broken by those upon whom she lavishes all the wealth of a mother's love.

You have frequently heard our Bishop say, speaking from a wide experience and observation of countless families in all sections of our country, that, in relation to their parents, children were the most ungrateful of all people. Many a child is laying up for himself bitter sorrow in his latter days by memory of what he said or left unsaid, of what he did or failed to do for his parents. I know, because I have such moments. On the other hand some of the most blessed memories of our maturer life will be the services we rendered them. I thank God that I have this memory as well as the other.

I beg all who hear my voice, to give of their best thought and truest devotion to their parents, to those who would gladly give life itself for them.

ALEXANDER THE GREAT had a soldier in his army who bore his own name, but was a great coward. The Emperor, enraged at his conduct, justly said to him, "Either change your name, or learn to honor it." So might it be said to many who bear a "Christian name."—*Selected.*

"FEAR NOT, LITTLE FLOCK"

BY THE REV. EDWARD M. GUSHEE, D.D.

EVERYONE is liable to be affected, perhaps disconcerted, by being confronted with statistics which are supposed to carry incontrovertible conclusions. Indeed, we are having just now paraded before our eyes by religious partisans, arrays of figures evidencing certain claims—figures, supposed to be discomforting to those who oppose such claims, or who make other claims. Forcing figures on our attention renders argument or discussion unnecessary. We are expected to stand appalled or paralyzed before these statistics. We have the great Roman communion, great in numbers and great in accessions, of which latter we are kept well apprised. We have the great Protestant body, great in numbers, great in wealth and correspondingly influential. We have the "great and growing" Protestant Episcopal Church, great and growing regardless of the figures found in the census.

It is worth while to weigh this numerical greatness.

First, The Roman Church, boasting of the number and quality of its converts. The conversions to this Church have been numerous. Its members naturally plume themselves on the large number of distinguished, devout, and holy persons who have gone and are going into the Roman Church from Protestantism, especially from the English and American (Episcopal) Churches. That there is such a movement is undeniable. But it is equally true that the movement Romeward has almost always been made up of disheartened and discouraged priests and intelligent laymen, disheartened and discouraged because the Episcopal Church, in their estimation, has failed to realize what the Episcopal Church has a right to claim to be. They have been notably thoughful people, but discouraged people. Yet there has been no such rush into the Roman Church as would seem to be implied in articles that appear in the press on that subject. Nay, the surprise is that the numbers of religious people affected by the movement have not been greater. Many customs (not *de fide*) in the Roman communion are repugnant to our American people. The leaders of that Church must not be too much in a hurry. The great movement to that communion will only come when it is agreed that there is no other part of the Catholic Church in this country.

Next, Protestantism, equally anxious to publish its statistics. The anxiety has the appearance of a scare. There must be something done to offset the impression that a large number of people are flocking into that part of the Catholic Church whose headquarters are on the Tiber. It must be shown that there is a retrograde movement from Rome to independency. One of our leading journals has taken the trouble to make an inventory of the conversions from Rome and has published the figures. There has been a careful canvass of Protestant gains to the Presbyterian, Methodist, and Baptist Churches, and "Episcopalian." The numbers mount up into hundreds and more. But everyone who has any opportunity to know, knows that, allowing some exceptions, a very large proportion of those who have drifted into Protestantism have been, and are, persons not only uninterested and loosely attached, if not unfaithful where they belong, but evidently and mainly influenced by finding themselves racially and socially less responsive to an exacting faith and more drawn to the type of religion affected by their neighbors. The movement is not one to be proud of.

Just so, again, we are told by Protestant Episcopalians of the great numbers of people who leave the "other" denominations and transfer their allegiance to this communion. I have never yet seen a record of the thousands of members of the Church of England who are to be found in Methodist and Baptist Churches even in New England. Let us have all the facts. But as regards accessions, there is indeed no doubt that from the time of the Yale President who took this step, many intelligent, serious-minded people have been led to examine our "distinctive principles" and have been convinced that the government and worship in this Church are fashioned on the model of the early Church and have identified themselves accordingly. But the great majority of Protestants who come into the Episcopal Church come under no such conviction as this. The causes for their coming, as everyone knows, are these: mixed marriages, where the Episcopal Church becomes a compromise between the contracting parties; restlessness under the somewhat strenuous discipline, of which there is a little still left in some of the Protestant denominations; social advantage, the Protestant Episcopal Church always being recog-

nized as a little in advance in this respect; preference for more aesthetical methods of worship, popularly called ritualism. These are the evident reasons for the "great" movement which has occurred in the last few decades. The increase has been purely denominational, doubtful at that. Another instance where figures do not indicate any important convictions.

The same may be said about the large number of persons reported as affected by the desire for unity. This desire will be found, on investigation, to be confined to a very few. The desire may be best described as an expression of Protestant despair. The weakness of Protestantism may be relieved, it is thought, by getting together. But it must be remembered that the whole is only the sum of its parts, none of these parts necessarily affected by a change of heart. The kind of unity really coveted is already realized in what is called "Federation." Because if a Protestant merger should ever be accomplished, it would surely include our Unitarian friends. For a merger of Protestant denominations on the ground of common excellence could not leave out the religious body that has been and is represented by such men as the late Edward Everett Hale, the late Senator George Hoar, such men as Senator Cabot Lodge or ex-President Taft, a denomination with which so-called orthodox bodies are already fellowshiping and exchanging pulpits. Under the circumstances such exclusion would be absurd. And the numbers, when this ecclesiastical federation shall have been accomplished, will undoubtedly be considerable.

The only real unity, a unity of any consequence, as all Catholic Christians know, must be in the Catholic Church. The Church is a witness to the truth. Christian truth has been and is a tradition of the Catholic Church. It is not and cannot be a truce between bodies holding private interpretations of certain inspired writings. However much Protestants may dislike the idea of tradition, as a matter of fact Christian people to-day, consciously or unconsciously, are indebted to the tradition of the Catholic Church for their knowledge of Jesus Christ. Before the invention of printing this was the only source of such knowledge. The Church was to be a witness. It is the Lord's way and it is wonderful in our eyes. No more wonderful anywhere than in decayed countries, where beneath all corruptions remain the ancient symbols, the creeds and the liturgies, the fundamentals of the faith. While in distinguished literary centres the wise men of the earth reject the way of salvation offered them in Jesus Christ, wherever the Catholic Church is under the best or the worst conditions, the great truths of the Gospel are conserved, ready, when any corruptions may have been removed, to emerge with their original lustre.

It is true that but a few are conscious of the fact or perceive that the Catholic Church is our security, against which the powers of hell or earth cannot prevail. There may be but a few who appreciate the simplicity of the Divine plan whereby the Mystery has been conveyed down the ages. The Church of Rome may obscure the character and mission of the Catholic Church by insistence on mediaeval accretions. The Episcopal Church, paralyzed by her respectability and complaisance, may hide her chief glory and forget wherein resides her only usefulness to the American people. Protestants may invent all kinds of plans and compromises as a panacea for the present confusion, and thus affect an appearance of unity. All such may boast of the number of their converts and supporters. The few, only, will discern the Lord's way. The few, only, will discern the Kingdom.

But will the few be so afraid of the many that they will keep silent when the Church is betrayed? Will they allow themselves to be compromised by keeping that silence? Will they consent to have the Episcopal Church, which is a part of the Catholic Church, the business of which Catholic Church is to bear witness to the faith once for all delivered to the saints, regarded as a Protestant variety, recommended because in it all "views" are tolerated? Will priests of the living Church, for the sake of position, family, salary, a reputation for liberality insuring consequent promotion, by their acquiescence endorse this state of things? This is where the danger lies, and this danger from acquiescence is great.

Already they who reject the traditions of the Catholic Church have impugned the truths of the everlasting Gospel. Already have they proclaimed that it is permissible to believe and to teach that, after all, Joseph was the real father of our Lord. Already, like the Jews, have they cast doubt on the Gospel narrative of our Lord's Resurrection from the grave; perhaps the Body was stolen. These are matters which an advocate of Protestantism well says, "Our Church must sooner or later express upon."

Generations which deny the Church are eventually followed by generations which deny the faith. This is history. And they who deny the faith simply deny the tradition of the Church. The Rev. Dr. Patton, president of Princeton Seminary, recently said, "Let us understand that the issue in the great battle of the day is for fundamental Christianity—dogmatic Christianity."

Evidently a Nicene struggle is on us. In this struggle, who will be jealous for the Lord's Anointed? The responsibility in this case rests not with the many but with the few, with those who discern the Lord's body, with those who discern the Kingdom. The American Church needs a Benerges, a Son of Thunder, whose voice shall be heard above the storm saying, Thou art the Christ, the Son of the Living God! An Athanasius, who shall save his Church. *Dio adjuvante, non timendum.*

THE MISSIONARY MESSAGE

IN these days of material prosperity and comfortable living, people are very apt to think of pain, poverty and bereavement as the three great evils or horrors of the human life, and to look to the work of the doctor relieving pain, and the social worker relieving poverty, as the most efficient part of Christianity. This is called practical Christianity. It is manifested in hospitals to heal the sick, institutions to relieve the poor, and amusements to keep the young out of mischief. All other forms of Christian effort, all other forms of missionary work, seem to be condemned by the word "practical."

In this same spirit, these people think that hospitals, schools and other institutional and social work are the best and most efficient forms of Christianity in the mission field. This view of Christianity is due to the horror of pain, poverty and bereavement, which are always especially dreaded in an age of luxury and effeminacy. But these things are not evils in any bad sense. Christ came on purpose to be poor, and on purpose to bear pain. He experienced bereavement. He came to carry on His own shoulders all the burdens of sinful, suffering, dying humanity. He did not say, "Throw these burdens off," but "Take up thy cross and follow me." He did relieve the sick and poor. He was ever ready to stretch forth the helping hand; but He came also to teach the poor how to bear their poverty, the sick how to bear their pain, and the sorrowing how to bear their sorrows. He taught us that it is in the school of poverty, pain and sorrow that the Christian character is made, so that these experiences are not evils, but blessings. "Blessed are they that suffer; and blessed are they that mourn." For one who is healed a thousand never can be healed; for one who can be raised out of the anxiety of poverty by finding a good business position, a thousand must bear their poverty all their lives long. The Christian religion is for all. It is Christian work to heal and to help where possible, but when the doctor can do no more, when the social worker is hopeless, then they must step aside and make way for the Christian teacher. The few need the doctor and the social worker, but the multitude need the Christian religion; and therefore the most important and efficient part of Christianity, either at home or in the mission field, is that which reaches the greatest number in the greatest need. For this work what is needed more than hospitals, more than schools for worldly learning, more than institutional work to provide amusements and keep folks out of mischief, is the teaching of the true religion of Jesus Christ, communion with the Father through Jesus Christ our Lord. This, and this alone, will enable the poor to bear their poverty, the sick to bear their pain, the afflicted to bear their sorrow, and in the school of such discipline to develop the true Christian character.

Somehow the dread of pain, poverty and bereavement has dulled the conscience of many people so that they scarcely feel the sense of sin, or dread its horrible consequences. Hospitals and institutional work are apt to be so fascinating that those thus fascinated are apt to forget that sin is the real evil, the consequence of sin the most to be dreaded and the forgiveness of sin the greatest blessing. Such people must be reminded from time to time that Christ came into the world to save sinners, that the forgiveness of sins is the essence of the Gospel message, and that the Church is vastly more important than hospitals, schools or other institutions, because it hath power to forgive sins, to set the sinner upon his feet, and give him a new life in communion with his God.—*The North East.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

WORK IN SACRAMENTO

FEW, even those who are most directly interested in Social Service work, realize how much the Church is doing along social lines. Here is the diocese of Sacramento, which is largely a rural, scattered field, but which for three years has been carrying on a most important work in Sacramento City. In the words of a correspondent who sent me the information at my request, "We have 60,000 people and a social work going on that is truly astonishing. The City Mission is our joint agent. At the end of the three years the number of children cared for in the day nursery numbered 6,837. You may read of the other phases of this work, which amazes the local public by being so effective at so small a cost."

The distinctly Church Institutions carried on in Sacramento are: (1) The Home of the Merciful Saviour for Invalid Children, with 32 inmates; (2) Squirrel Inn Lodging House, owned by the diocese, where 170 men sleep every winter night. The migratory character of the wage earning class in this section, the tides of labor moving to the orchards and fields in summer and back to the city when the rains begin, is a study by itself. To quote again from my correspondent: "How we act the brother to them and help them to save their money, keep them from saloons and vice, hold talks and services, feed them at our lunch counter, is too long to tell." The men get the benefit of a cheap, warm hotel, including bed, for ten or fifteen cents. This work is not only self-supporting; it pays six per cent. upon the investment, all of which goes to liquidate the mortgage. Then there is an industrial wood yard on Church property. Bishop Moreland erected a corrugated iron warehouse where the men are employed in winter when work is scarce. Last year he employed 754 men who could not get work elsewhere.

All the while the Bishop and his colleagues are studying causes of poverty, coöperating with social students and government agents, introducing new efforts. The public has learned to trust and support the work. The aim is not charity, but self-help and justice. The industrial departments earned over $5,000 out of the $7,000 it cost to run them last year. These several institutions take waste labor, apply it to waste products, and create articles of value which benefit the poor and for which they pay with as much self-respect as the rich who patronize the great stores. The Church is the leader but not the sole agent in these social activities, for Bishop Moreland has secured Jewish, Roman Catholic, and Protestant help. Many of the best business men of the city are associated with him in the work.

Truly a most encouraging situation and one of which the Church at large knows little or nothing.

MARYLAND COMMISSION ON THE SOCIAL EVIL.

Concerning the ever recurrent question of the social evil, the Maryland commission said:

"It is our conviction that little headway will be made toward the solution of the problem until it is recognized and treated chiefly as a man problem. We urge upon our people an unequivocal recognition of the single standard of morals for men and women. There should be imposed also a larger responsibility upon the male parent of illegitimate children and we believe that the age of consent in this state should be raised to at least eighteen. We recommend women police for the supervision of dance halls, moving picture halls, excursion boats, and day resorts and of employment bureaus for girls, and finally we urge a thorough consideration of the problem of a 'living wage.'

"We cannot refrain from at least one practical suggestion to individuals. Obviously, there is increasing need in Christian families of discreet and reverent education in sex hygiene. It is nothing short of criminal for parents to send their boys into the world, ignorant of the temptations they are to meet, unacquainted with the mysteries of life, unable to learn the truth about their own nature, save as they gain distorted and corrupt knowledge from evil companionships. It is hardly less criminal that a mistaken sense of modesty should prevent mothers from instructing their daughters in the truth they ought to know if they are to be guarded from moral disaster or physical peril."

There is also need of additional preventive measures for safeguarding the young, this commission points out, for with youth there is a healthy desire for recreation and amusement. Only as this is provided with proper supervision, can boys and girls be kept from seeking it where unknown perils lurk. "We desire," it declares, "to commend to our Church people the playground and recreation centres maintained by individual effort, and to ask for them a hearty support. We urge further the need of larger municipal effort in the same direction. We believe that the municipality should establish dance halls and should provide concerts during the winter months similar to the open air concerts in the parks during the summer, as well as other wholesome and edifying entertainments. As a preventive measure of much evil through ignorance, we recommend wisely adapted sex hygiene education in the public schools."

A ROMAN CATHOLIC PROGRAMME OF SOCIAL SERVICE.

In *Bulletin* No. 3 of the Social Service Commission of the American Federation of (Roman) Catholic Societies, the Rev. Peter S. Dietz gives an excellent account of what he calls "Suggestions and Programmes for Effective Social Work." After stating the main principles of Pope Leo's Encyclical on "The Condition of Labor," and the resolution of the Federation on social service, he reprints in full the platform of Social Standards for Industry which was presented to the National Conference of Charities last year by the committee of which the Rev. John A. Ryan of St. Paul is chairman. Under the heads of wages, hours, safety and health, housing, term of working life, and compensation or insurance, this platform describes certain standards and demands with regard to working and living conditions which, it declares, are the minimum that society should permit to exist. For example, it demands a living wage for all workers, an eight-hour day for all women and minors who work for wages, sanitary and decent homes for all workingmen's families, industrial education, the exclusion of women from work for which they are unfitted, and a comprehensive system of insurance against accidents, sickness, old age, and unemployment. On the whole, this platform of minimums is, in Father Ryan's opinion, in striking conformity with the principles and proposals contained in Pope Leo's Encyclical on Labor.

"It does not pretend to offer or embody a complete statement of social justice," he says. "It merely endeavors to outline the minimum, the very lowest conditions of labor and of life that ought to be tolerated. We who drew up that programme or platform are confident that no disinterested or reasonable person will dare to assert that it is too liberal, or that it contains any demand or ideal which is not absolutely essential to individual and social welfare. Yet many years will probably elapse before all its contents have been made a part of our actual life. I would suggest, then, that the Federation could not better show that it is in earnest in its professions of love for social justice than by adopting this or some equally comprehensive programme of practical proposals."

GARBAGE IN CHICAGO

Here is some straightforward talking on a very prosaic subject—Garbage. It comes from Miss Mary E. McDowell of the University of Chicago Settlement, and it is addressed to those who had the power to remedy the abuses complained of:

"You may think this a political question. I think when one out of every three babies in our neighborhood die, it is a question affecting the health of the community. We have not criticised you merely, we have offered you constructive suggestions which you have ignored. We have asked for a scientific investigation of the whole subject of garbage collection as well as disposal.

"You have had a report that the present reduction plant is a good one. I visited it yesterday and I saw millions upon millions of flies swarming on garbage lying exposed and rotting in the sun and sending its foul stench through the neighborhood to poison little babies. Do you call that a scientific way of dealing with this prob-

lem? I know what should be done, but at every step we are blocked for some reason which I shall not attempt to explain."

SOCIAL CENTRE SCHOOLHOUSES

Kansas City has just completed a schoolhouse with a room specially adapted to "social centre" uses. Schoolhouse education should not stop when a boy leaves school. It should spread its gentle influence upon an entire community that is out of school and has little means of intellectual improvement. It is needed to complete the school work. We hear much of "finishing" schools, but, as the *City of Denver* says, "the only sensible finishing school in America is the social centre—a place for brushing up the thoughts and freshening the ideas of the citizens upon whom rests the government of the municipality. It is a great honor to any community to have the social centre idea in full operation."

WORK IN CALIFORNIA.

Word comes from the diocese of California that its Social Service Commission has coöperated with the San Francisco Housing Commission and with the State Commission on Marriage and Divorce. My correspondent says: "The whole atmosphere around the Bay here is vibrant with social service, and it seems to be almost impossible to find the one thing that the Commission is doing."

Certainly the diocese of California is to be very heartily congratulated.

PRESENT-DAY MEDICINE emphasizes the importance and the economy of preventing disease, instead of delaying until it has to be cured at greater cost of money and suffering. Therefore to the eye of modern medicine, out-patient clinics, Dr. Michael M. Davis, Jr., tells us in the Boston *Dispensary Quarterly*, are of growing importance, because to them come the incipient and minor disturbances of health which people of small means would not take to a hospital and could not take to a private physician. Thus because it can provide adequate medical treatment by specialists and because it can aid in preventing disease and promoting public health, the out-patient clinic or dispensary is certain to play a much larger part in the future than it has in the past.

BISHOP BEECHER, of Kearney, has been instrumental in finding homes for children and has taken under his parole from the juvenile court some young lads who were first offenders, giving them personal supervision and finding them suitable homes where they will be protected from their former temptations so far as possible. He has also taken the first steps in the definite organization of a boys' farm to be located in the western part of Nebraska and to be operated under the control of the Church, although it is designed to be for the benefit of boys of all communions.

THERE IS considerable interest among Churchmen in Denver along the lines of an eight hour law for women. The Church's social work in the diocese of Colorado is largely confined to the Girl's Friendly Society, although the parishes are waking up to the necessity of keeping the young people interested with properly supervised dancing and other wholesome amusements. Bishop Olmsted's chaplain tells me that he should not be surprised to see moving pictures become a prominent equipment of many parish houses.

PENNSYLVANIA has a "eugenic marriage" law which requires that all applicants for marriage licenses shall set forth in their applications the fact that they are not affected with any transmissible disease. No person who is an imbecile, epileptic, of unsound mind, or is an inmate of any county asylum, or home for indigent persons, can secure such license unless the causes which have made him dependent have been removed and the applicant is able to support a family.

OVER a million children will not go to school this fall because they are at work in some out of two hundred occupations. Owen R. Lovejoy, the secretary of the National Child Labor Committee, is authority for this statement. Statistics indicate that all the girls and at least nine-tenths of the boys who leave school under sixteen years enter low wage industries and remain unskilled workers throughout their lives.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

BISHOP BRENT AND THE PHILIPPINES

To the Editor of The Living Church:

I HAVE read with much regret the letter of Mr. Erving Winslow in your issue of August 30th. His imputations against the *bona fides* of Bishop Brent should be resented by all who know from personal investigation at first hand the situation in the Philippine Islands.

I believe if a poll were taken it would be found that a large majority of Americans regret the transference of the sovereignty of those islands from Spain to the United States, but having accepted the responsibility I am quite sure they would consider it cowardly to withdraw until the Filipinos have proved themselves capable of self-government, and strong enough to protect themselves from foreign aggression.

As one who has visited the Philippines and made such independent personal investigation as his time permitted, I wish to say that I am proud of the record our people have made there. It would be impossible to find anywhere in the world a more honest, zealous, sympathetic, kindly, and efficient set of men in all branches of the service.

They have done for the Filipinos what they could not do for themselves. They have built magnificent roads, they have established fine schools everywhere; they have introduced sanitation which has marvellously reduced the death rate; they have done much towards the unification of the many tribes and peoples; they give equal justice to all under their jurisdiction, and a large measure of self-government has been accorded them.

If we were to withdraw from the Philippines much of the good accomplished there would be lost; civil strife among the tribes would immediately ensue, and the islands would be left a prey to the intrigues and aggression of other foreign powers. It would be a tragedy for the Filipinos if the United States were to grant them independence.

Bishop Brent needs no apologist; to know him is to respect and love him. His work as an American and as a Bishop is known and honored by all. He is "the first American in the Philippines"; "the biggest man out here." These enconiums were from Churchmen and non-Churchmen, from Americans and Europeans in all walks of life.

Those who know the situation in the Philippines and have any sense of responsibility for the people of those islands will endorse all that Bishop Brent said in his Harvard address.

Sincerely yours,

JOHN MCKIM,
Bishop of Tokyo.

To the Editor of The Living Church:

WHEN Mr. Taft was in the Philippines he was quoted as saying that Bishop Brent had done more for the islands than any man who, up to that time, had been sent there. And he was in a position to know. Has Mr. Erving Winslow lived there as long as our good Bishop, and has he studied the people and conditions? Boston is a long way from Manila. Would Mr. Winslow and his associates be willing to go out there and give their lives to help those poor people? Or would they prefer to stay at home and, at long range, decide a policy for the islands? Certainly a much easier way, if less effective.

Boise, Idaho. MRS. CLARA L. QUIGLEY.

ENGLISH APPRECIATION FOR SEWANEE

To the Editor of The Living Church:

YOUR article on the Carnegie and Rockefeller trusts and their treatment of the denominational universities is of interest. All educational establishments must have money, to compete with other colleges. After all, "the Almighty Dollar" is not everything. I remember a learned Canon and saintly priest one day saying to me: "There is only one university in America I would like to see and to know, that is Sewanee, the University of the South." It is a true seat of learning. The word poverty seems to crop up often in its history. It has been guided and ruled by the best of mistresses, not by the "Almighty Dollar." To me, an Australian, it has seemed strange to note the deep affection there is among so many cultured people for the brave little University of the South. It seems well known too, sometimes more so than Harvard or Yale, one might say. Yet it is small, and I suppose of little repute in the U. S. A. Of course, Dr. Du Bose's connection with it brings

it more to the forefront. It has always struck me as a remarkable fact that so many people seem to know and love Sewanee. Perchance its lot may be happier without the Carnegie and Rockefeller Dollar.

S. C. WISEMAN.

St. Andrew's Vicarage, Great Grimsby, England.
August 24, 1913.

A DOCTRINAL COURT OF APPEAL

To the Editor of The Living Church:

THE Report of the Joint Committee on Courts of Appeal just issued notes briefly my dissent from the recommendations in which the other members of the committee have unanimously concurred. The committee has given me the privilege of stating in the Church papers the grounds for such dissent. I oppose the establishment of an ultimate Court of Appeal in matters of doctrine, faith, and worship for the following reasons:

1. A heresy trial is inevitably a source of great disturbance to the Church. Under the present canons this disturbance cannot well last less than a year and may last much longer. The Crapsey investigation began on July 19, 1905. The judgment of the Court of Review was rendered on November 16, 1906, sixteen months later. An appeal to the proposed Court of Appeal would add about another year, three hundred days being allowed for procedure apart from the trial itself. An important case might thus absorb the mind and interest of the Church for a period approaching three years.

And for what gain? The interests of an accused Bishop or priest are fully safeguarded by the Courts of Review, which may easily be given power to determine upon matters of doctrine, faith, or worship. As for the interests of the Church, we have managed to survive 125 years of independent life without such a court and seem no worse for it. The burden of proof is upon those who wish to add this huge and complicated machinery to our judicial system.

2. Judicial decisions in matters of doctrine tend to crystallize into permanent form mere passing modes of thought. The history of the Church is strewn with the wreckage of such decisions. Furthermore, as Mr. George Zabriskie pointed out in an article three years ago, this possibility of error carries with it the possibility of divergence from the Catholic faith. These possibilities exist in the diocesan court and in the Court of Review, but they do not have the prestige of a Final Court. They do not commit the National Church.

3. All judicial dealing with matters of faith and doctrine is bad. It tends to divert the people's minds from the real question, which is "What is the *truth?*" to minor questions of interpretation, of conforming to standards, and of personalities. The Church ought therefore to provide no more machinery than is absolutely necessary for protection against wilful defiance. Again the burden of proof is upon those who claim that with the removal of the restrictions upon the Courts of Review there would not be sufficient protection.

If, however, General Convention should decide that a Court of Appeal is necessary, I dissent from the proposal that the House of Bishops be such court for the following reasons:

1. The House of Bishops has no special qualifications for rendering decisions of this kind. So large a body cannot really act *judicially*. Its individual members have been chosen for totally different functions. Its deliberations must be in the nature of debate.

Furthermore, every member of the House faces a dilemma. As chief pastor in his diocese, he is in duty bound to speak out upon the issues involved in a great heresy trial. His people have a right to his guidance. But as a judge (or juror) he is obviously disqualified if he does speak out. He must keep absolutely quiet during these long three years.

2. Vastly more important is the fact that to put the final decision of matters of doctrine, faith, or worship in the hands of the House of Bishops is in violation of a constitutional principle of the Church in America. Of course General Convention is the sole judge of what is constitutional in the narrower sense. I am speaking now of a principle. That principle is that the guardianship of the faith lies with Bishops, presbyters, and laity alike. This is implied in the dealing of General Convention with the Prayer Book, the Articles, and kindred matters ever since 1785. Any tradition that the Bishop alone can express the mind of the Church on doctrine was clearly set aside at that time. A Court of Appeal should include presbyters and laymen. If it be objected that Bishops would not consent to be tried by such a court, it may be noted that up to 1841 the Constitution provided that a Bishop was to be tried as his own diocese might determine provided only that a Bishop must be present. Furthermore, we have surely got beyond the age of ecclesiastical fictions. The real facts are that if we desire to make our doctrinal decisions parallel those of civil courts, we must look for learning and special training without regard to "order"; if, on the other hand, we desire a representative judgment, we must have the presbyter's and layman's points of view. The real difference in these orders (apart from their few special functions) lies in the fact that each has its own acquired class point of view. Each needs the corrective of the other if a representative judgment is to be formed.

The Joint Committee evidently felt the Church would demand a *representative* court. Indeed the objections to a small court are patent. The mistake of the committee lies in their failure to go far enough. The House of Bishops is not representative. The General Convention is. If there is to be any Court of Appeal it should be the General Convention itself. Of course almost everything which can be said against the House of Bishops as a court can be said against the Convention. It is even more obviously incapable of *judicial* procedure. But at any rate no constitutional principle would be violated. Such an arrangement would only make explicit the situation as it exists to-day; for in some form or another, practically any decision of any court could be brought for review to General Convention.

I am opposed to any Court of Appeals; but if there must be one I see no reasonable way of escape from the conclusion that such a Court should be General Convention itself.

EDWARD L. PARSONS.

St. Mark's Rectory, Berkeley, Cal., August 26th.

"THE INSIDE OF THE CUP"

To the Editor of The Living Church:

MAY I as a humble priest offer you my warmest thanks for your very clear and able criticism of *The Inside of the Cup?* I had been watching anxiously for mention of the book in your columns, and I had feared that you were going to pass over in silence what is the most open and violent attack on the Church that has appeared for some time. Were this onslaught made from without the fold it might be treated to the contemptuous silence it deserves, but when a "son" of the Church attacks her holy faith and the whole position of a divine, grace-giving, God-founded institution we are very near to the days when Arianism held sway in the courts of the Lord's House.

We are in a very critical condition in the Church, and we had much better acknowledge the fact. The "Change of Name" campaign can be put off as a side issue, but the whole question goes much deeper than it appears at first sight, and many on both sides recognize this, though they prefer to keep quiet about it. Is "this Church" on the side of Protestant individualism leading finally and by sure signs to John Hodder's position in *The Inside of the Cup*, or is it on the side of Catholic authority and divine revelation? The question is easily answered by our Book of Common Prayer and should never have been brought forward but for the presence in our midst of rampant heresy glorying in its strength and power.

With Mr. Churchill's contention that we need a spiritual awakening in the Church, all priests must agree. But that such an awakening can only come by denying the very faith which alone can produce it, by accepting the finite reason as a criterion of the infinite, by relegating the whole sacramental system to a museum of worn-out antiquities, is a position dangerously near a denial of the Incarnation and Atonement. We do need greater spiritual power in our lives, we do need the faith of the saints and the triumphant march of the Church of God over unbelief, and we need too a greater social consciousness, a hatred of all social evil that makes for injustice to God's children. The witness of the martyrs and saints, the witness of the holy men and women of all times to "the truth as it is in Jesus" cries aloud against all attempts (however futile) to destroy what they lived and died to preserve. It is no time to halt between two opinions. "If the Lord is God, follow Him." If not, there are plenty of ethical culture societies, and the company is excellent.

Bar Harbor, Maine., August 26, 1913. ALBERT C. LARNED.

THE PROBLEM OF THE SOCIAL ORDER

To the Editor of The Living Church:

IN reply to the Rev. Custis P. Jones, I would say that his statement, whether borne out by statistics or not, has no bearing on the question at issue. When capitalism is charged with being a system of robbery, it is no defence to reply that capital reserves "only" one-third of the net product of manufactures, and gives "fully" two-thirds to labor. If a man were charged with burglary, and if in his defense he pointed to the fact that "only" one-third of the household goods had disappeared, while "fully" two-thirds remained, it would be at once evident that he did not appreciate the real nature of the crime charged against him. It would be a proof that his moral standard in regard to burglary was totally at variance with the standard of those who accused him. It would probably require more space than THE LIVING CHURCH could afford at present to thresh out the real question on its own merits, between Socialism and Capitalism, and give both sides a full chance.

What is important, is for Churchmen to realize that the whole capitalistic system *is* being charged with being a system of robbery, and that that charge is being deliberately made by a large and growing number of working people. The grounds of that charge are easily ascertainable by any one who is candidly curious to learn what they are. Evading or ignoring the nature of the indictment is also easy, and the current press of our day affords daily examples discredited. For instance, Mr. Jones' assumption is, that to sympathize with the Socialistic indictment is to "wound the ear of the Church," inasmuch as "many esteemed brethren in the Church" would be involved in such an indictment. A veiled threat of the displeasure of "esteemed Churchmen" is the worst possible reflection

upon the Church. The auditory nerve of the Church may not be so closely connected with her treasury as Mr. Jones seems to assume.

It would be well, while we are on this subject, for Churchmen to know of some of the "arguments" that have been recently disseminated for capitalistic defense. Let me quote from a lurid tract, dated July 28th, Chicago, and signed, Geo. P. Bent. It seems to have been widely circulated. (The capitals are in the text.)

> "The only way I see to cure the sores with which we are afflicted, on account of the Socialistic spasm from which we have had to suffer, is to STOP SUPPORTING the papers, pulpits, and political demagogues which preach pernicious and nefarious doctrines! Denounce them in every way and on every occasion we can! STOP PAYING for our own ruin and degradation! Don't continue to PAY papers and politicians to do their utmost to ruin us and to kill our business! Give support to those who help us, not to those who hurt us! Patronize those who work to BUILD, and refuse to aid those who BERATE us."

This draws the class issue very sharply indeed. Will the "esteemed brethren of the Church" endorse or repudiate this method of defense?

Let me quote again from a recent description of early Christian persecution:

> "When the *life everlasting* also gave the lie to Pliny's dictum, one can understand something of the impatience at the detestable Christian superstition, which affected the great masters of the wealth of the world. Their power was chiefly maintained by the threat of death. You have only one asset, one little cheap bit of wealth left to you—your life. If you object to what we have already taken, we will take the last copper from your box."

William Miller Gamble.

UNSCIENTIFIC CREATION OF MISSIONARY DISTRICTS

To the Editor of The Living Church:

IT was with much interest and almost entire approval of its sane, statesmanlike propositions that I read your editorial "On the Choice of Missionary Bishops" in this week's issue of The Living Church.

In line with the issue you have raised in reference to the originating cause and subsequent division of dioceses and erection of missionary districts I would like to propose this question: Why can't we be as wise, diplomatic, and business-like as our Roman sister communion?

This question is suggested by our action in two of our western states. Nebraska and Kansas. Roman dioceses were created in Nebraska, north and south of the Platte river, when the sees of Omaha and Lincoln were erected, an action which placed part of the arid western section of the state in each diocese along with the richer, better, eastern portion.

We divide on north and south lines, lumping all the poorer, weaker section into a missionary district, where there is scarcely any means of cross-country railroad communication, a condition which at once not only increases the Bishop's personal difficulty of administration but adds expense out of all proportion to the effectiveness of work possible of accomplishment.

In Kansas again the same thing is true; a north and south division line is followed, varied a little by a jog to the west so as to be sure to get the city of Wichita into the eastern diocese and leave as few strong centres as possible in the poor, weak, western part of the state created the "Missionary District of Salina," whose Bishop often has to go deep into the dioceses of Colorado and Kansas to reach one of his cross-country charges from Salina, because of the general latitudinal direction of the railroad lines.

The Roman divisions of Concordia, Wichita, and Leavenworth again make possible a division of this financial and administrative burden.

Had there been some such action as you suggest on the part of the Missionary Council of the Department in which the condition originates, some first-hand, accurate, intelligent, and unprejudiced information could be had, and the services of noble men prolonged to the Church, to say nothing of economy and effectiveness, by a saner division of territory.

Yours faithfully,

William R. McKim.

St. John's Rectory, Oneida, N. Y., August 30th.

THE PROPOSED CLERGY PENSION SYSTEM

To the Editor of The Living Church:

I HAVE not read in full the report of the Joint Commission on the Support of the Clergy, but, if your synopsis of it, and the analysis published in your issue of August 16th, gives a correct idea of the report, it seems to me the Church can never afford to adopt any such basis for a pension of her clergy as that proposed by the commission.

I have in mind two men, of equal ability, who started early in life in the service of the Church. Both of them had been brought up in luxury. Both had small incomes of their own. One of these men, on graduation from the seminary, was urged to take up mission work, but he always refused to undertake any work which would not afford him what he called a living salary. Because of his ability, and because of the influence of his family and friends, he succeeded in getting work in a wealthy parish, where he had, for a young man, a large stipend. He has always served in such a parish during his forty years' ministry. He has lived in comfort, and the wealth of his parishioners has lifted from his shoulders the financial burden which has weighed so heavily upon a large majority of the priests of the Church. His salary during the forty years of his ministry has averaged over $3,000 a year.

The other man went out West, and engaged in the hardest kind of missionary work. He said to his Bishop, "Never mind the salary; I have a small income of my own, and I can manage to live somehow or other. Put me in the place other men cannot afford to take, because they have no income." This man has given the whole of his forty years to missionary work. As soon as one place got strong enough to furnish some support, he let another take it, and began again in a weaker mission. He has not only given his life to the work, without a salary, but he has spent every cent of his own money to help build up the missions in which he has served. To-day he is an old man, and penniless, and is no longer able to engage in active work.

Now shall the Church say to this man, We are sorry, but the rules of the Church only allow us to give, say, one per cent. of the salary you have received during your ministry, and, since you have received no salary, we can give you nothing?

And then shall it turn to the other man and say, You have no need to worry about the future. In your forty years of service you have received $120,000. The Church provides that you shall receive one per cent. of this amount, or $1,200 a year for the balance of your life.

No! Let the pension be based upon the actual service rendered rather than upon the luxury a man has been accustomed to in his life, and let all be treated alike.

I think many of our Bishops can tell of instances where men have served under conditions similar to those of the second man of whom I have spoken. If some of these men, who are just as able as those working in the richer parishes of the East, have not worked without salary, they have lived on such small salaries, that one per cent. of all they have received during their ministry would not begin to enable them to live in comfort after they have lost their ability to work. Can the Church afford to allow these men and their families to starve, and at the same time pay another man $2,000 a year, merely because he has been fortunate enough to secure a larger salary and to live in greater comfort during his ministry?

Very sincerely,

Concord, N. H., September 1, 1913. Richard W. Dow.

To the Editor of The Living Church:

THE Rev. John C. McKim, in a letter to The Living Church of August 23rd, makes the statement that "some of the clergy save large sums from their salaries, and invest profitably in Wall street." It is too bad that a clergyman should make statements that he cannot substantiate. I have known several men who get large salaries, but I have never known one who saved anything. If the clergy invest in Wall street securities, it is by using money that they have inherited or money possessed by their wives. It is not done by means of any large sums saved from their salaries. The Rev. Mr. McKim is laboring under a misapprehension.

C. F. J. Wrigley.

BROTHERHOOD FOLLOW-UP WORK

To the Editor of The Living Church:

WE desire again to remind your readers of the service the Brotherhood of St. Andrew seeks to render in following up young men who leave their homes for college or business employment. There is no department of our work that receives more prompt and painstaking attention than this, and we earnestly solicit the thoughtful coöperation of your readers who know of young men changing their places of residence.

During the eight years in which we have been doing this work we have received the names of 6,462 young men with requests that they be followed up in their new homes or at college. In this work we have written 13,084 letters. We have received from rectors and others reports upon 3,214 of these young men, with information that 1,801 of them have been definitely connected with the Church in their new homes or at college as a direct result of the efforts made.

If your readers will give us the names and new addresses of any young men whom they know to have gone to college or a new place of employment we will do our utmost to see that they are assigned with care to the nearest chapter or rector with request that report upon them be sent us. Every such report when received will at once be forwarded to the sender.

Our organization and equipment for this work are the most complete of anything similar in the Church, and we ask our Church men and Church women to make full use of us in this good cause.

Sincerely yours,

Geo. H. Randall,
Associate Secretary.

88 Broad Street, Boston, Mass., September 5, 1913.

LITERARY

RELIGIOUS

The Mystic Way. A Psychological Study in Christian Origins. By Evelyn Underhill, author of *Mysticism*, etc. New York: E. P. Dutton & Co. 1913. Price $3.50 net.

The purpose of this book, of considerable size and inclusive treatment, is to trace out and define Christian mysticism; and to differentiate it from a like trend in other religions. To a considerable degree this is successfully done. The modern claim of religious hysteria for the mystic is shown to be baseless. The quotations and references are numerous; sometimes not greatly pertinent to the argument in hand. Naturally the Eucharist is shown to be the great objective centre of the mystic's life; but the author takes up the treatment of this phase in this curious fashion: "As Europe now has it, then, in the Divine Liturgy of the Orthodox and the Mass of the Catholic Church, this ceremony is the great living witness to—the great artistic expression of—those organic facts which we call mystical Christianity."

The question of "The Johannine mystic" is hardly likely to command the acceptance of the majority of the scholars, wherein it is stated without reserve that "the many proved inaccuracies and impossibilities of its narratives," among other objections, "tend to contradict the tradition that it was composed by a personal friend of the historic Christ."

The book is of interest and will repay careful reading. Still, the impression holds, that the writer is rather more attracted by the manifestations of the mystic spirit than by the plain realities of the Catholic religion, which attracts and serves to make holy many people who never become mystics. One doubts whether or not she is a practising Catholic of any communion.

POLITICAL AND SOCIAL

A Preface to Politics. By Walter Lippman. New York: Mitchell Kennerley.

The omniscience of the human intellect is one of the commonest assumptions in the world, Mr. Lippman tells us. "Its boastfulness is closer to the child's who stretches out its hand for the moon than the romantic egotist's who thinks he has created the moon and all the stars. . . . The nineteenth century produced a bumper crop of so-called atheists, materialists, and determinists, who believed in all sincerity that 'Science' (with a capital S) was capable of a complete truth and unfailing prediction." If one wants to see this faith in all its naivete, our author advises one to go into those quaint rationalist circles where Herbert Spencer's ghost announces the "Laws of Life" with only a few unessential details omitted.

This quotation and this advice give one a good idea of Mr. Lippman's attitude toward the great science of politics. For although a professing Socialist in good standing, there is no evidence of it in this illuminating and suggestive volume, which much more reflects the influence of Chesterton and William James than that of Karl Marx.

The work is frankly iconoclastic, but without offending. The chapter on the Chicago vice commission, which he describes as well meaning but unmeaning, is refreshing, and should be carefully read by social reformers; not with the idea of following its advice, for that is vague, but to get the other side of this problem of the ages, which persists despite our most earnest efforts to check it. Mr. Lippman's dictum that "unless the reformer can invent something which substitutes attractive virtues for attractive vices, he will fail" is sound and may be said to be the underlying philosophy of the book, which is attractively written and abounds in striking comments and sentences. "The jolliest steam roller will not plant flowers." "The object of democracy is not to imitate the rhythm of the stars but to harness political power to the nation's need." "I venture to suggest that much of what is called 'corruption' is the odor of a decaying political system done to death by an economic growth." These are samples of the style and thought of a book which is certainly stimulating.

CLINTON ROGERS WOODRUFF.

IT IS REFRESHING to come across so strong and straight-forward and uplifting a book as Foerster's *Marriage and the Sex Problem.* In the first chapter he points out how in this age of criticism we omit the most important of all—selfcriticism. He then proceeds to ask the pertinent question, "Is it not a truly tragical phenomenon that those very people who to-day vaunt 'free thought' against the Christian tradition, should be so blind to the fact that in this tradition alone perfectly 'free' thought finds voice?" And then asks the further question: "May not the ethical incompetence of the unfree and isolated individual and the supreme authority of Christ, be really demonstrated scientifically according to the Theory of Knowledge?" The author frankly avows in his preface to the English edition that he is not a Catholic, but writes solely as a psychologist, sociologist, and educator, but is it scientific or honest, he inquires, "to reject a genuine scientific opinion because it happens to be in agreement with the standpoint of the Catholic Church?" This comment was apropos of the dogmatists of the free thinking party declaring that the present volume was to be condemned on account of its "Catholicising tendency."

The book is full of apt observations. For instance under the title "Anarchy or Authority" it says: "Nowadays everyone has his own private watch and directs himself according to its readings; but what would happen if he never regulated it by certified normal time of the observatories, but set its hands by all sorts of personal speculations, impressions, and requirements?" Again, under "Form and Freedom" he defines the institution of indissoluble monogamy "seemingly so stern" as "in reality crystallized love and care. It signifies the enrolment of our sensuous love in a more highly developed type of self-forgetful devotion."

This book, which is published in this country by Frederick A. Stokes Co., has had a circulation of over 40,000 in Germany. Surely interest in the Catholic doctrine of the sacrament of Marriage is far from dying out.

CLINTON ROGERS WOODRUFF.

MAX FARRAND has presented, in his volume on *The Framing of the Constitution of the United States*, the results of a ten years' thoughtful study of this question. It deserves a place alongside Beard's *Economic Interpretation of the Constitution* as affording a first-hand view of what the framers had in mind when they drafted our fundamental law, which "has been adapted by an ingenious political people to meet the changing requirements of a century and a quarter." The chapter on the convention and its members is particularly interesting as showing the personnel of the body. (New Haven: Yale University Press. $2.20 postpaid.)

A NEW EDITION of Dr. and Mrs. Thwing's standard work on *The Family* has been published by Lothrop, Lee & Shepard Co. It is revised and enlarged, but scarcely as up to date as it should be. As a careful, conservative, Christian view from the standpoint of a Congregationalist it has achieved a substantial place in the literature of the subject. Since its first appearance in 1885 it has been widely used. It deals alike with the historical and social sides of the question. (Postpaid, $1.75.)

BIOGRAPHY

A LITTLE LESS than two years ago there appeared a volume on the *Life and Labors of Bishop Hare*, by M. A. De Wolfe Howe, which consists chiefly of Bishop Hare's account of his many activities, and so tells the story of his wonderful and gracious life. Published originally at $2.50, it was beyond the reach of the majority of Church people. *The Spirit of Missions* has now arranged a less expensive edition, identical in plates and illustrations, which will be sold at $1.00 net, $1.10 postpaid. Address, 281 Fourth avenue, New York.

A CHRISTENING

Into the little church the morning sun streamed richly,
Filling with a soft radiance the sacred place;
A tiny sunbeam through the chancel window
Fell on our darling's sweet, uplifted face.
The wee lips parted, and the baby-fingers
Were folded as in prayer. We, present, felt
The while unseen a sacred Form before us
As at His altar reverently we knelt.

The unseen Christ, in heavenly benediction
Has set His seal upon the baby head,
Though great the dangers in the future pathway
His promised presence leaves us nought to dread.
He who on earth said, "Suffer little children,"
Will shield His child 'mid earthly care and strife;
And at the close open to her the portals
That lead to realms of everlasting life.

4647 Indiana Ave., Chicago. MRS. H. HERBERT STEEL.

OUR work is plainly given us, to break, by His gracious aid, the chains of those sins which we have suffered to wind themselves again around us, to undo the heavy burdens under which we have wilfully stooped; if we have wronged any, to set it right; if we have been angry with any, to forgive; if we have contracted a bad habit, to break it; if we have indulged a shameful desire, to do penance for it.—*Keble.*

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

THE New York Sunday School Commission is probably best known by its text books, published by The Young Churchman Company, and used in a very large number of schools throughout the country. But this is only a small part of the manifold activities of this group of enthusiasts in New York and its indefatigable secretary, the Rev. Wm. Walter Smith, M.D. From a very small beginning the Commission has built up a large business and gathered together, from all over, the most extensive collection of Sunday school supplies to be found in this country. When the diocese of New York adopted the new canon creating a diocesan Board of Education, the old Sunday School Commission was continued as an incorporated body, under the laws of New York, to carry on its work of publication and supplies.

It was the editor's privilege during the summer to revisit the Commission's rooms in the Diocesan House, 416 Lafayette street, New York; and to get a fresh idea of what is there on exhibition. Many of our readers will no doubt visit New York during October, and they should not fail to go down to the Diocesan House and see what will be there displayed. For out-of-town visitors we would say that the subway station, Astor Place, is the proper stop for the Commission rooms.

One is dazed at first sight by the immense variety of these supplies. There are about 29,000 different articles, from books and pictures, to models and cards. One room is wholly given over to the lantern supplies, while storerooms above and below contain the stock, which is full and extensive.

The first principle of the display is the gathering into one place, often mounting on one large card, many different samples of the same necessity. For instance, a superintendent wants to get some attendance cards. He will find here, mounted side by side so as to show the differences, a full supply of the many cards prepared by the several publishers. How many these are can be imagined when one finds that the list and illustrations take up three pages of the Commission's catalogue. This volume—for it has more than 400 pages in it—is one of their most useful publications. Its cost is twenty-five cents. The same care that has gathered all these attendance cards into an easily seen grouping shows itself everywhere. The record books, the rally day cards, the reward cards, collection envelopes, birthday cards, the innumerable small things needed in a school or helpful to its easier organization, all these things are found laid out before one's eyes in endless profusion.

One of the most interesting displays is the map department. It hardly seems possible that there are so many different kinds and forms. Here is the large, imported relief map, which gives the clearest idea of the Holy Land or, it may be, of the Holy City. Here are the splendid Kent-Madsen topographical and historical maps, large and fine and costly. Then we find the smaller, clearly printed maps, published for the Commission itself, the work mainly of the Rev. M. S. Littlefield, and which are now being added to the Commission text books as rapidly as new editions are made. The blackboard, and stencil maps, vie with the picture maps or bird's-eye views of different places.

But we must not tarry here. On a table in the main room we will find a series of volumes of photographs and process pictures illustrating the scenes of the Bible and the Land of Palestine, grouped together, not by artists or by publishers, but by subjects, so that one can see by turning a few pages all the reproductions that illustrate any one place or incident, and that in prices varying from a half cent to several dollars. Special attention should be called to the wall cartons published by Thomas Nelson's Sons and imported by the Commission. They are beautifully printed on paper mounted on cloth, and are by no means cheap reproductions. Their tones and colors are excellent. There are 105 subjects from the Old and New Testaments, and the price is 75 cents each. The Commission has also on hand the celebrated Tissot pictures and the remarkable new series of postcards, the work of a German artist, Leinweber, which can, as yet, only be had in series.

Closely akin to the pictures are the lantern supplies. Every form of lantern, stereopticon, opaque projection, and moving picture machines is to be found here, together with the necessary supplies and slides. Beyond this, the Commission has prepared a number of sets of slides, with a typewritten lecture on each, which can be rented for $4.00 the set. Those who have lanterns and want to secure slides, or those who are thinking of installing this useful addition to the parochial or Sunday school furniture, will do well to write to Dr. Smith for information.

Handwork is one of the catch words of modern methods. Here in the exhibit one can see all sides of it. The handbooks that describe it, the supplies for following the suggestions, the models to copy, and samples of what children have done in different schools, are all grouped together in the west room. Those who have no idea of what is possible in this part of the school activity will find much enlightenment.

In the basement one finds the necessary school room furniture, blackboards, desks, chairs, tables, and sand tables, suitable for kindergartens or for junior and senior work.

We have left to the last the exhibit of books, both text books and library books. On the tables and on the bookshelves the curious and interested can find books of every sort; the old question-and-answer books, the new Bible Study Union books; scholars' books, teachers' handbooks, text books, and reference books. One shelf was specially attractive, on which were gathered together the different volumes of Bible Stories, Old Testament and New. One found here old favorites and attractive new volumes. Other shelves gave us an admirable collection of the different publications on psychology, pedagogy, and teacher training. Before the door a table bore the new books which had come in within a fortnight.

On a shelf to the right was a collection of volumes that was to serve as a suggestion for a Teacher Training Library. In another place was a lending library where teachers can borrow, at a small cost, books which they do not want or cannot afford to buy. All the publications of The Young Churchman Company—not merely those on Sunday school topics—are here displayed. Indeed the Commission rooms constitute the New York office of that Company.

The exhibit is but a small part of the work of the Commission, which conducts a training school and conferences, and arranges for lectures in the subjects connected with Christian education. The Commission supplies valuable aid to the Sunday schools of the United States, and all those who are interested in seeing what is published will do well to spend a while in the New York Sunday School Commission rooms. The apparent confusion from the very multitude of the things to be seen, and from the mingling together the output of all sorts of publishing houses, even Jewish, will gradually dissolve, and no one can come away without some new ideas, or without the information on some particular point which will prove of value later.

THE PRACTICAL PUBLISHING CO. of Westfield, N. J., is the present publisher of the *Cross and Hurlbut Four-Year Lesson Course*. This course, while widely used, is definitely planned for a one-subject-for-the-school lesson. In fact it is distinctly said that "it is mere perversity to say that no one topic is suitable or profitable for teaching the whole school." Home work, pictures, memory work are all found. The year's topics are divided by terms: Old Testament before Advent and during Epiphany; Life of Christ during Advent; the Christian Life during Lent; Church Doctrine and the Acts of the Apostles after Easter. The memory work includes the Church Catechism, Prayer Book, Hymnal, and parts of the Holy Scripture divided through three, not four years. The course costs 50 cents per pupil. Teachers' outlines are 75 cents. The marking method is complicated, though not too difficult. The rubber stamps for this cost $5.00. The course does not meet the requirements of the primary department nor of the Bible class. It is a useful series for those schools which want a single topic course.

Church Kalendar

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Sept. 7—Sixteenth Sunday after Trinity.
" 14—Seventeenth Sunday after Trinity.
" 17—Ember Day.
" 19—Ember Day.
" 20—Ember Day.
" 21—Eighteenth Sunday after Trinity.
" 28—Nineteenth Sunday after Trinity.
" 29—S. Michael and All Angels.

KALENDAR OF COMING EVENTS

Sept. 16—Milwaukee Dioc. Council.
Oct. 1—Brotherhood National Convention, New York.
" 2—Adjourned Convention of the diocese of Ohio, Trinity Cathedral, Cleveland.
" 8—General Convention, New York.

Personal Mention

THE NEW rector of St. John's Church, Butte, Mont., the Rev. CHARLES F. CHAPMAN, began his work on Sunday, August 24th. He came from North Platte, Neb., where he had, for the past eight years, been rector of the Church of Our Saviour.

THE Rev. HENRY CHAMBERLAINE, of East Orange, N. J., has accepted charge of the Memorial Church of St. Mary the Virgin, Chappaqua, N. Y., and entered upon his duties the first Sunday in September.

THE address of the Rev. GEORGE W. DAVENPORT, secretary of the first missionary department, is now 984 Beacon street, Newton Center, Mass.

ARCHDEACON DODSHON has returned to Southern Ohio, after a wedding tour of four months in Europe, and has resumed his duties as Archdeacon of Columbus. His address is 517 Adair Avenue, Zanesville, Ohio.

THE Rev. THEODORE B. FOSTER, professor of dogmatic theology in the Western Theological Seminary and registrar *pro-tem* of the diocese of Chicago, should be addressed at 2731 Park Avenue, Chicago, Ill., on and after September 15th.

THE Rev. JOHN W. HEAL has accepted the call to the rectorship of St. Matthew's Church, Grand Junction, Colo., and has already entered upon his work. His address is 312 N. Fourth street, Grand Junction, Colo.

THE Rev. GEORGE N. HOLCOMBE of Amherst, Mass., has accepted a call to become rector of St. Stephens' Church, East Haddam, Conn., and begins his duties this month.

THE Ven. S. D. HOOKER, Archdeacon of Montana, who was elected a deputy to the General Convention, will be unable to attend on account of illness in his family. The Rev. C. H. Linley of Kalispell, the first alternate, will attend in his place.

THE Rev. FREDERICK K. HOWARD, of Portland, Oregon, is in New York City, making a study of city missionary and hospital work.

THE Rev. MILTON S. KANAGA has resigned the rectorship of St. Mark's, Cleveland, Ohio, to become assistant to the Rev. Leslie E. Sunderland, city missionary of the same city.

THE Rev. and Mrs. WYTHE LEIGH KINSOLVING spent the month of August in Montreal, Quebec, the St. Lawrence and Saguenay resorts, and the White Mountains. The Rev. Edward McCrady of Mississippi officiated at Trinity Church, Winchester, Tenn., during August.

THE Rev. CHARLES E. MCCOY resigned the senior curacy of St. Stephen's Church, Providence, R. I., to accept the rectorship of Trinity Church, Bristol, and entered upon his new duties September 1st. He should be addressed accordingly.

THE Rev. DAVID MCDONALD has resigned as curate of St. John's Church, Charlestown, Mass., and will become assistant minister at the Church of the Epiphany, 35th Street and Lexington Avenue, New York City.

THE Rev. PHILIP W. MOSHER, rector of St. Peter's Church, Niagara Falls, N. Y., and lecturer of Literature and Interpretation of the New Testament in the Delancey Divinity School, has just returned from spending three months in England. While there Mr. Mosher served as *locum tenens* at St. Andrew's Church, Ogborne, near Marlborough, and also attended the Summer School of Theology at Cambridge.

THE Rev. ANTON A. MULLER of Chilton, Wis., has gone to Europe to attend the Cologne Congress of the Old Catholics at the request of the committee on "Faith and Order."

THE Rev. JOHN G. NEWSOM has resigned the rectorship of St. Stephen's Church, East Haddam, Conn., and has accepted a call to become rector of Holy Advent, Clinton, Conn.

THE Rev. GEORGE B. NORTON, D. D., rector of St. Mark's Church, Beaumont, Texas, is spending a few weeks in the Ozark Mountains, in the extreme southwest county of Missouri.

THE Rev. ARTHUR T. REASONER, senior curate at St. John's, Detroit, Mich., has accepted the rectorship of Grace Church, Mansfield, Ohio, and will enter upon his duties November 1st.

THE Rev. WALTER W. REIS who has been officiating at St. Agnes' Chapel, Trinity Parish, New York City, for the month of August, has returned to his parish at Sheldon, Vermont.

IT has been uncertain for some time whether BISHOP ROOTS of Hankow would be able to leave China on account of the unsettled conditions. A cable received at the Church Missions House, September 4th, states that he is leaving on the 15th by the Trans-Siberian route.

THE Rev. THOMAS J. SHANNON, rector of St. Stephen's Church, Rochester, and Mrs. Shannon, have returned from Sligo, Ireland, where Mr. Shannon was summoned by the illness of his father, who died while he was there.

THE Rev. H. D. STAUFFER, rector of St. Paul's, Medina, Ohio, having suffered for more than a year from ill health, resigned his parish September 1st, and for the present will reside at Kent, Ohio, where, by entire rest from active duties, he hopes to be restored.

THE Rev. IRWIN ST. JOHN TUCKER, in addition to the work of The Socialist Pulpit of St. Mark's in-the-Bouwerie, New York City, has been appointed by the Bishop of Newark as priest in charge of the "Shrine of the Palisades," St. Stephen's Church, Coytesville, N. J.

THE Rev. CLINTON S. WEAVER, rector of Somerset parish, diocese of Easton, has tendered his resignation, to take effect on January 1st.

THE Rev. CHAS. K. WELLER, formerly secretary of the diocese of Atlanta, but now rector of the Church of St. Michael's and All Angels, Anniston, Ala., will spend his vacation in attendance upon the General Convention.

DIED

BABCOCK.—At Ithaca, N. Y., August 27th, the Rev. Prof. CHARLES BABCOCK, Professor *Emeritus* of Architecture, Cornell University, in the 85th year of his age. Funeral services and interment were at St. Philip's Church Garrison-on-Hudson, August 30th. *Requiescat in pace.*

WILEY.—Entered into rest eternal on the evening of August 26, 1913, at his home, Cumberland, Md., DR. WILLIAM WYATT WILEY, youngest son of the late Rev. John and Sarah A. Wiley of Maryland.

MEMORIALS

SUSAN ELLEN WAITE

Susan Ellen Waite, widow of Captain George Waite, died suddenly at the home of her daughter, Mrs. J. J. Cathcart, in South River, New Jersey, at the dawn of Sunday, August 3rd, 1913.

Mrs. Waite was a devout Catholic, and her life was marked by a singular obedience to the Faith. For the past thirty years she had given herself, in a quiet, unobtrusive way, also, to the temporal as well as to the spiritual life of her Church, her favorite text being "none of us liveth to himself," a motto truly exemplified in her untiring life of service.

In her was ever to be found the sweetest charity, greatest patience and a faith so triumphant as to hold her fast through bitter loss and much suffering, and at last to make her obedient to the call of sudden death. Her daughters, Clarabelle Maude Waite and Malleville Cathcart, were with her when her soul passed quietly away, so quietly, that they hardly knew just when it went. Her burial was largely attended at her old home in Wetuchen, N. J., where, in St. Luke's Church, a solemn requiem was offered for the repose of her soul, by her devoted friend and pastor of other years, the Rev. H. H. P. Roche. Mrs. Waite leaves one child, Clarabelle Maude Waite, and two children of her husband, Mrs. J. J. Cathcart of South River, N. J., and Mr. Ernest Paton Waite of Portland, Oregon, to mourn the loss of a faithful mother. R. I. P.

ORDINATIONS

DEACONS.

MONTANA.—WILLIAM ELLIOTT, a former minister of the Methodist Church, who was confirmed by Bishop Brewer last December, was ordained deacon on Sunday, August 10th, by the Rt. Rev. L. R. Brewer, D.D., Bishop of Montana, in St. James' Church, Bozeman. The sermon was preached by the Rt. Rev. Anson R. Graves, D. D., father-in-law of the rector of the parish; the Rev. G. G. Bennett, and the candidate was presented by the Rev. Frank B. Lewis, the former rector at Bozeman. Mr. Elliott has been studying for some time with Mr. Bennett of Bozeman, and will take up the work of the Church at Pony, Logan, and Three Forks.

RETREATS

HOLY CROSS.—A retreat for priests at Holy Cross, West Park, New York, conducted by the Rev. Father Bull, Superior S.S.J.E., will begin Monday evening, September 15th, and close Friday morning, September 19th. Please notify GUEST-MASTER, HOLY CROSS, West Park, N. Y.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

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WANTED—A clerical supply, October 12th to November 9th. Good preacher. Dr. RYAN, Duluth, Minn.

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TRAINED for the law, seven years business experience before ordination, young priest, curate New York City parish, desires rectorship active church. "SACERDOS," care LIVING CHURCH, Milwaukee, Wis.

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NOTICES

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There are two rules. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

The twenty-eighth annual convention of the Brotherhood will be held in New York, October 1 to 5, 1913.

For information address BROTHERHOOD OF ST. ANDREW, Broad Exchange Building, Boston, Massachusetts.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad street, Newark, N. J.

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PUBLICATIONS

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During Lent, 1891, the Rev. Dr. Dix delivered six lectures in Trinity Chapel, with the general title of "The Authority of the Church." These lectures attracted a great deal of attention, and later were published by the firm of E. & J. B. Young & Co. This firm has gone out of business and the very small remainder of this book is in our hands. The younger generation of Clergy and other Churchmen are not familiar with the book, and yet it should be a standard everywhere. The title of the lectures are as follows: "The Church, as described by Herself"; "Ecclesia Docens"; "The Christian Priesthood"; "Apostolic Succession"; "Christian Ethics"; "The Outlook for Christian Unity". The book is paper bound and we are selling it at 20 cents (23 cents by mail). It is an opportunity which the Clergy particularly, ought not to pass by. Address THE YOUNG CHURCHMAN CO.

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THE ACCOMPANYING illustration shows the new seal of the diocese of Milwaukee.

NATIONAL ASSOCIATION OF THE DEAF

AFTER a session of seven days, the tenth triennial meeting of the National Association of the Deaf, with representatives from nearly every section of the country, was brought to a close in Cleveland, Ohio, Wednesday, August 27th. For the society of Church workers among the deaf, of which the Rev. B. R. Allabough, general missionary of the Mid-Western Deaf Mute Mission, is chairman, special services and conferences were held at Trinity Cathedral and Grace Church on Sunday the 24th. At the Cathedral there was a celebration of the Holy Communion and sermon by the Rev. George F. Flick of Chicago, in the chapel, and a conference, with address by the president, and mid-day prayers for missions in Cathedral Hall. At Grace Church in the afternoon and evening there were addresses on "The Need of a General Church Paper for the Deaf," by the Rev. O. J. Whildin of Baltimore; "Departmentalizing of Church Work Among the Deaf," by the Rev. Thomas Jenkins, rector of St. Paul's, Fremont, Ohio; "The Outlook," by Mr. Olof Hanson of Seattle, Wash.; "Lay Readers, Bible Class Teachers and Other Workers," by the Rev. James H. Cloud of St. Louis, and Mr. Frank A. Leiter of Pittsburgh; "A Memorial to the Late Rev. Austin W. Mann," by Mr. Martin M. Taylor of Kalamazoo, Mich., and evening prayer and sermon by Archdeacon Abbott of the diocese of Ohio. Both the Rev. Mr. Jenkins and Archdeacon Abbott strongly recommended that Church work among the deaf should be given official recognition by the missionary departments and the territorial lines of the general missionaries working amongst the deaf, made coterminous with department lines. Archdeacon Abbott, the Rev. Mr. Jenkins and the Rev. Mr. Allabough, were appointed a committee to represent the merging proposition.

CORNERSTONE LAID FOR NEW SAN FRANCISCO CHURCH

THE CORNERSTONE for the new St. Peter's Church, San Francisco, Cal., was laid on Sunday, August 24th, by the Bishop of the diocese. When this parish was started in 1867, it was located in what was then one of the residence districts of English-speaking people, and here it lived and struggled until the disaster of 1906. At the moment of that disaster the parish had sold its property, owing to the encroachments of the races of southern Europe, among whom it was growing impossible to maintain an independent English-speaking parish. After the fire of 1906 a new location was secured, a little to the westward, but within the same general district, known as "North Beach," where it was hoped the parish could be maintained. Then the present rector, the Rev. Charles L. Miel, was recalled to the parish, of which he had been rector twenty years before. The encroachments of the Latin population grew apace, and it was clearly demonstrated that a parish of the English Church could not be supported there. Then came the school board of the city, demanding the property for school purposes, and offering a fair price for the land and building. The offer was accepted, and after due consultation between the Bishop and the rectors and vestries of St. Peter's and St. James' parishes, a new location was secured by the setting apart of a portion of the parish territory of St. James' parish in the extreme western portion of the city. Here a new community has grown up within the last few years, and a promising field lies open for the old parish of St. Peter's wherein to renew its youth. The building is to be of brick, of Gothic design, and will seat about two hundred and fifty. There will also be a parish house, serving for Sunday school and for social purposes. And it is hoped that the new building will be entirely free from debt. The old parish has taken on a new lease of life, and its future promises to be much more prosperous than its past.

CORNERSTONE LAID IN JAPAN

The cornerstone of a new church has been laid at Aomori, Japan. Our mission building there was destroyed in the disastrous fire which swept the city three years ago. The erection of a new building has been long delayed, although rendered most desirable.

BISHOP BREWER AS A FISHERMAN

The Bishop of Montana has been camping in the mountains, with Bishop Graves and Mr. Bennett, for two weeks. Bishop

BISHOP BREWER AS A FISHERMAN

Brewer is a great trout fisherman and although he is older than Bishop Graves, it is reported he caught more trout and walked more miles than his episcopal colleague.

DEAN FOR FOND DU LAC CATHEDRAL

The Cathedral Chapter at Fond du Lac has elected as Dean the Rev. H. E. Ganster, rector of St. John's Church, Irving Park, Chicago. According to the new statutes lately adopted for the Cathedral, the Bishop submits three names to the Chapter and the Chapter may either reject them and ask for new names, or choose one of those nominated. Mr. Ganster, who received the choice, was ordained deacon in 1907 and priest in 1908 by the Bishop of Chicago, and has been rector of his present parish from the beginning of his ministry.

At the same time the Rev. C. Dexter Weeden, chaplain at the Convent of the Holy Nativity, was made a Canon of the Cathedral.

DEATH OF THE REV. G. W. FOOTE

The Rev. George William Foote entered into the Rest of Paradise on Tuesday, August 27th, at St. Luke's Hospital, San Francisco, Cal., where he had been lying almost in a state of coma for some months. The funeral service was held in Trinity Church, San Jose, on Wednesday, August 28th. Mr. Foote was the brother-in-law of the Bishop of Missouri, and had been connected with the diocese of California since 1905. He graduated from the General Theological Seminary in 1864, and was ordained deacon the same year, and priest in 1867 by Bishop Potter. Mr. Foote was the first missionary of our Church to go into Utah, reaching there about six months before Bishop Tuttle came.

Mr. Foote remained in Salt Lake City until 1871, when he accepted the rectorship of Trinity Church, San Jose, Cal., where he remained until about 1894, when he accepted the charge of Trinity Church, Portland, Ore., where he remained until his eyesight failed him. Soon after 1900 he returned to California, and spent some years on a fruit ranch in the Santa Cruz mountains. From this he retired about 1905, when he was officially transferred to the diocese of California and resumed his residence in San Jose, where he was made rector *emeritus* of Trinity Church, and where he ministered as far as the failing strength of his declining years would allow. He was well-nigh 80 years old at the time of his death, and had had a long and varied and effective work for the Master and His Church.

TWENTY-ONE GRADUATES IN SHANGHAI

St. John's University, Shanghai, closed its thirty-fourth year and held its seventeenth annual commencement on June 28th, at which time it graduated twenty-one men, who received the degree of Bachelor of Arts. Prominent American and Chinese officials attended. The day was a satisfactory ending of a most successful year.

AN EPISCOPAL VISITATION IN MEXICO

A recent visitation by Bishop Aves of Mexico to a rural Mexican community for the purpose of blessing their renovated church, was made by automobile. This was at the request of the parishioners, few of whom had ever seen such a machine. No wheel had ever passed along the road which must be traveled to reach the village; therefore, in spite of the labor which had been lavished upon the road, the automobile was stalled, and the Bishop arived, humbly and dustily, on foot. Before the end of the service, however, the machine made its triumphal entry in time to take the Bishop away from the village—at least for a mile or so.

CORRECTION IN GENERAL CONVENTION LIST

In printing the list of deputies and alternates to General Convention in The Living Church of July 5th the name of Henry I. Ide was incorrectly printed in the table of alternates for the diocese of Massachusetts in place of Mr. Joseph Grafton Minot, who was elected to the place.

VIRGINIA CHURCH CELEBRATES 207TH ANNIVERSARY

The old Yeocomico Church, Cople parish, Westmoreland County, Va., celebrated its 207th anniversary a few Sundays ago. On the occasion of the bi-centenary held in 1906, the Rev. John Poyntz Tyler, then archdeacon, formed an association for the purpose of holding annual meetings, and raising an endowment fund for the preservation of this old historic edifice. Meetings have been held regularly since that time. On this present occasion Mr. Tyler conducted the morning service and preached the annual sermon. In the afternoon the Rev. C. E. Crusoe, rector of the parish, and the Rev. R. R. Phelps of Washington Parish, officiated and made addresses.

The church was built in 1706. It derived its Indian name from the adjacent river. The style of architecture is rather nondescript beyond the fact that the building is cruciform. After the Revolutionary war it was abandoned, and in the war of 1812 it was occupied by the American soldiers. At one time it was held by the Methodists and they attempted to secure legal possession, but the supreme court of appeals declared it to be the property of the Episcopal Church of Virginia.

SCHOOLMASTERS CONFER

The masters of Church schools are to have a conference at Salisbury School, Salisbury, Conn., beginning on Thursday, September 11th, and ending on the 13th. Various topics of school life will be discussed.

BISHOP'S THRONE FOR TRINITY CHURCH, BLOOMINGTON, IND.

A beautiful memorial has been recently completed and installed in Trinity Church, Bloomington, Ind., diocese of Indianapolis (Rev. Wm. Burrows, vicar). It is a Bishop's Chair of late Gothic design, carved of small leaf quartered white oak and finished in very dark weathered oak. Aside from its intrinsic value and its great beauty, it has a further interest in that it was constructed and carved entirely by hand by Dr. Charles P. Hutchins, the head of the department of Physical Training in Indiana University, in upwards of four hundred hours of his leisure time during the past six months. Presented by Dr. Hutchins as a memorial to his father and his wife's father, it will also stand for many years as an evidence of his own devotion and loyalty.

The design for the chair was made and contributed by Alfred Grindle, an expert in

BISHOP'S THRONE,
Trinity Church, Bloomington, Ind.

Gothic architecture, who is also a devoted Churchman and whose work includes Trinity Church, in which the memorial is placed, and the new Cathedral of the diocese of Indianapolis. The carvings have an interest as emblems of the Church's teaching. Triple panels behind the seat are incised, representing the Trinity, the Holy Name, and the Lord shedding His Blood for the world. The center panel above the open panel shows the Episcopal Mitre, Staff, and Ring.

MEMORIALS AND GIFTS

During the summer two very handsome memorials have been placed in St. Paul's Church, Riverside, Conn. (Rev. Charles W. Boylston, rector). One is a two-manual pipe

organ, encased in ornamental fumed oak, which forms one side of the choir, and frames a bronze tablet inscribed: "To the Glory of God, and in memory of Luke Adolphus Lockwood, LL.D., whose zealous labor and devotion were, under God, chiefly instrumental in founding and establishing St. Paul's Church, Riverside, Conn. A man deeply interested in the welfare of the community, wise in counsel and upright in his dealings with his fellowmen; a lawyer of ability, prominent in his profession; a distinguished member of the Masonic order: he was ever an earnest Christian layman, influential in the councils of the diocese, and a trustee of Trinity College. He served for several years with marked fidelity and success as superintendent of the Sunday School, also as a licensed Lay-reader conducting the public worship of the Church, and was the Senior Warden and liberal benefactor of this Parish from its inception on October 25th, 1875, until his decease on November 20th, 1905. This memorial is erected by his friends as an expression of highest esteem, and in grateful appreciation of one whose life was, by Divine Grace, an example of Intrepid Integrity, Faithful Citizenship and true Christian Manhood. A. D. 1913. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. xiv. 13." The other memorial is a triple chancel window representing the Ascension, executed by the Gorham Co. Each panel was given by relatives and friends of one of the faithful communicants whose names are inscribed upon it: Josephine Frances Selleck, January 23rd, 1898; Katherine Ware Gillingham, August 26th, 1909; Theodore Lyon Pierce, April 5th, 1908.

THERE HAS recently been placed in the south aisle of St. James' Church, Painesville, Ohio, (the Rev. R. J. Freeborn, rector), another beautiful window, the product of the studios of Mr. R. Geissler of New York. It is the gift of one of the parishioners, Mrs. Dan T. Casement, in memory of her parents, John and Laura Lockwood, from the early days of the Church in Painesville its loyal supporters. The window is executed in the antique English style of painted glass, the subject containing the *Te Deum* idea of the other three windows in the nave, and illustrating the text, "O ye spirits and souls of the righteous bless ye the Lord, praise Him and magnify Him forever." The figures are seen of Moses with the tables of the Law, King David with his harp, St. Andrew with his cross of martyrdom, St. Paul with the sword, and St. Agnes with the Lamb, as expressing the spirit of the saints and martyrs of the Church in all ages.

ON SATURDAY evening, August 30th, the new organ given to St. Paul's Church, Burlington, Vt., by Mrs. Henry Wells, as a memorial to her husband, the late Henry Wells, was blessed and used for the first time. The Rt. Rev. William F. Weeks, D. D., Bishop-Coadjutor of Vermont, officiated, assisted by the rector, the Rev. George Y. Bliss, D. D., and the Rev. A. C. Clarke. Following the dedicatory service a recital was given. The organ, which was built by the Austin Organ company of Hartford, Conn., cost $12,000, and is the finest in the state. Mrs. Wells also provided for the cost of installing the instrument, and gave the choir a new set of hymnals.

A CHURCHWOMAN of Alabama has given Bishop Horner two hundred acres of well-located land at Black Mountain, N. C., to be used for Church Assembly grounds. Trustees have been appointed, and an organization perfected. Lots for summer homes will be sold to individuals, with the understanding that all monies paid must be put back into the grounds for improvements. Assembly halls will be built and arrangements made for summer conferences as soon as possible. Thousands of people come to Black Mountain every summer, and if rightly used, this will be an opportunity for teaching and scattering the Catholic faith.

MR. AND MRS. J. T. ROUNTREE have presented a handsome processional cross to St. Paul's Church, Gainesville, Texas, also a beautifully embroidered set of green hangings.

DEATH OF JUDGE STINESS

ON SATURDAY EVENING, September 6th, the Hon. John H. Stiness died at his home in Providence, R. I., after a lingering illness. Judge Stiness was formerly Chief Justice of the Supreme Court of Rhode Island, retiring several years ago. He was educated at Brown University and received therefrom the degrees of A.M., and LL.D. He was one of the most valued members of General Convention, during the terms of '71 to '10 inclusive except the years '86 and '89. He served on various committees but notably on that of Amendments to the Constitution, where he was of exceptional value. He held many

THE LATE JOHN H. STINESS, LL.D.

offices connected with the Church in his diocese, being a member of the vestry of St. Stephen's parish, Providence, for many years. He was Associate Chief Justice of the Superior Court of Rhode Island, 1875-1900, and Chief Justice, 1900-1904. He was ex-president of the Rhode Island Historical Society; lieutenant of the 2nd N. Y. Artillery, 1861-2; Fellow of Brown University; author of *History of Lotteries in Rhode Island* (R. I. Hist. Tracts), *Civic Changes in the State* (R. I. Hist. Soc.), *Two Centuries of Liquor Legislation in Rhode Island; The Bible, a Revelation*, being an address made before the Brotherhood of St. Andrew, of which he was an active member. He was born in Providence, August 9, 1840, and so had but recently passed his seventy-third birthday. His death is a great loss not only to his parish and diocese, but to the whole body of the American Catholic Church.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

New Church Opened at Asheville

ON THE Fifteenth Sunday after Trinity the new Trinity Church at Asheville, was formally opened and the Rev. Wyatt Brown was instituted as rector. The sermon was preached by the Rev. Bertram E. Brown of Tarboro, N. C., brother of the rector, and a number of the clergy from the district were present.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Clerical Changes in the Diocese

THE SUMMER has brought about several changes among the clergy of the diocese. The Rev. E. H. Molony has resigned the charge of the Church of St. Mary-by-the-Sea, Pacific Grove, and goes to the district of Alaska; the Rev. F. G. Williams comes back from Honolulu to take up the work at Pacific Grove; the Rev. George Maxwell resigns from Christ Church, Sausalito, to take charge of the new St. Andrew's Inn, a Church home for boys about to be erected in San Francisco; negotiations are in progress looking to the filling of this vacancy with one of the younger and energetic clergy of the diocese; the Rev. H. E. Montgomery has been called to the rectorship of Trinity Church, Menlo Park; the mission of the Incarnation, San Francisco, and the missionary field in Monterey county, lately occupied by the Rev. H. F. Rigby, are now vacant. Two of the professors of the Divinity School, Dr. Powell and Mr. Murgotten, are enabled by an increase in the funds of the institution, to give up parochial work and devote themselves entirely to their work as teachers; this will leave the parish of the Holy Innocents, San Francisco, and the mission of St. Matthew, Berkeley, without clergymen, although plans are rapidly being made to fill these vacancies.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Death of George Sherwood Adams

IN THE passing of George Sherwood Adams, Christ Church, Westport (the Rev. Henry Blacklock, rector), has lost the services of a valued vestryman, but has at the same time spread a remarkable record upon its annals. Mr. Adams began to attend the parish Sunday school prior to 1830; in 1839 he was elected clerk of the vestry; and with the exception of the years 1848-50 he served as vestryman, junior and senior warden continuously from that date till his death, July 24th, this year; a record of seventy-four years of active Churchmanship, which included frequent representation at diocesan conventions.

EASTERN OKLAHOMA

T. P. THURSTON, Miss. Bp.

New Church at Dewey—Apportionment is Overpaid

THE MISSION at Dewey, under the direction of the Rev. Wm. Metcalf, has nearly completed and paid for a handsome new Church, which will be consecrated this autumn.

IN THE MATTER of general missions, the district has sent in 20 per cent. more than the apportionment, and every station has met its entire amount, without exception, and for that there is, this year, ample reason.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Some Long Rectorates—Assistant Secretary of the House of Bishops—Other News

THE REV. JOHN W. LARMOUR has just celebrated his twenty-ninth anniversary as rector of St. John's parish, Baltimore, and Hartford counties, Maryland. Of the twenty clergymen now holding services in this county, eight, in addition to the Rev. Mr. Larmour, have served in their present parish more than twenty-one years (one for nearly thirty-eight years), and one for more than fifteen years. This is considered a record of which the diocese of Maryland may well be proud, and which is probably not equalled by

that of any other county in any diocese of the Church.

THE REV. PERCY F. HALL, one of the prominent clergy of the diocese, who recently, on account of ill health, resigned as rector of St. Timothy's Church, Catonsville, Baltimore county, after serving nearly twenty years, will, it is announced, be appointed assistant secretary of the House of Bishops, which will meet at the General Convention in New York in October. Mr. Hall was recently presented with a handsome surplice and silk cassock by a number of friends in Catonsville as a slight token of their esteem and appreciation of his faithful work at St. Timothy's Church during his long rectorate.

WORD HAS been received of the death at Salt Lake City, Utah, on August 5th, of Mr. John F. Paret, youngest son of the late Bishop Paret of Maryland. Mr. Paret resided at Sweet Water, Texas, but died at the home of his brother, Millard H. Paret, at Salt Lake City, where he had gone for medical attention, after an illness of several years. His body was brought to Washington, D. C., and interred in the family lot in Oak Hill cemetery. He is survived by a widow and several children.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Work Progressing at Two Missions—Annual Dinner of Church Club—Other News

ST. LUKE'S CHURCH, Whitewater (Rev. James Slidell, rector), is now added to the list of churches using the Duplex Envelope system, and thus making a systematic effort to meet their missionary duty. At the beginning of the system seventy-five parishioners took the envelopes. The rector, who has lately assumed charge, has placed a new altar book upon the altar and has erected a notice board outside the church, and also a flag-staff, upon which the national flag is displayed. Mr. Slidell is also seeking to revive the mission at Palmyra, where deaths and removals have weakened it, but where there is a nucleus of a congregation. He gives them a Wednesday night service and a celebration of Holy Communion early the next morning. Mr. Slidell would be glad if an altar desk might be offered him for use in that mission.

THE CHURCH CLUB will give its annual dinner to the members of the diocesan council on the first evening of the council, being Tuesday, September 16th. It will be given at the grill room of Gimbel's department store, and after a welcome to the Bishop on his return there will be addresses as follows: "Past and Present in the Church," the Rev. F. S. Penfold, rector of St. Luke's Church, Racine, Wis.; "The Coming General Convention," Mr. Herbert N. Laflin, Lay Deputy from Milwaukee; "The Church at Work," the Rev. A. H. Lord, rector of St. James' Church, Milwaukee; "Something or Other," the Rev. Frederick Ingley, rector of St. Matthew's Church, Kenosha.

THE REV. CHARLES E. HUNTINGTON, rector of St. Peter's Church, West Allis, was married last week in the Church of the Redeemer, Chicago, to Miss Margaret Clarke Marshall, daughter of Mrs. Margaret Marshall of that city. The ceremony was performed by the Rev. W. J. H. Benson of Milwaukee, assisted by Rev. Jacob Julius Steffens, who is in charge of the Church of the Redeemer during the rector's absence. The Rev. A. W. Bell of South Milwaukee was also present.

BISHOP WEBB returned last Monday after his vacation spent in a hurried trip abroad, during which he traveled both in England and on the Continent.

NEW HAMPSHIRE

WM. W. NILES, D.D., Bishop
EDWARD M. PARKER, D.D., Bp. Coadj.

Convention of Workers Among the Deaf

THE THIRTY-FOURTH annual convention of the Granite State Mission to the Deaf was held at Christ Church, Portsmouth (the Rev. Charles LeV. Brine, rector), on Saturday and Sunday, August 30th and 31st. About twenty-seven members were in attendance from various towns in New Hampshire and Massachusetts. The reports of the officers and committees show that the mission is in sound financial condition and doing an excellent work throughout the state.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

Several Missions Organized—Other News

ST. MARY'S, Clementon, St. Andrew's, Cramer Hill, St. Mark's, Pleasantville, and Trinity, West Berlin, have become organized missions under the new diocesan canon. The last named place has completed its combined chapel and parish house.

WEST COLLINGSWOOD, a new parish, has secured its first rector, the Rev. Creighton Spencer; and Hightstown, after years of lay services, is about to have a resident rector.

ST. BARNABAS' parish, Mantua, is seeking to help the whole community by a liberal use of its parish house. All Saints' Church, Wenonah, also under the care of the Rev. G. Livingston Bishop, has been greatly improved by the addition of a recessed chancel and a choir room.

OHIO

WM. A. LEONARD, D.D., Bishop

Progress of St. Augustine's Mission—G. F. S. Holiday House Closed—Other News

SINCE its organization in 1908, the mission of St. Augustine, colored, Youngstown, the Rev. John T. Ogburn, rector, has been worshipping in a room of an old building on the rear of the lot. It is now engaged in adding important improvements to this building, by which it will have a much larger

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and more reverently furnished chapel, and rooms for rectory purposes.

AFTER a successful season of three months, the Girls' Friendly Society Holiday House, at Salida Beach, was closed Sunday, August 31st. The full capacity of the house -nearly fifty—was occupied during almost the entire season. The property is owned by the combined branches of the society of the diocese of Ohio.

THROUGH the efforts of the Woman's Guild of the rural parish of St. Matthew's, East Plymouth, the new chapel erected two years ago, has been painted, and sheds for horses added. This old parish maintains with much interest, with a lay superintendent at its head, an excellent Sunday school.

THE BASEMENT, designed for Sunday school and parish house purposes, of the new St. Mary's Church, Cleveland, the Rev. J. L. P. Clarke, rector, is now practically finished, and was occupied for services for the first time Sunday evening, August 24th.

ON THE rear of the premises of Trinity mission, New Philadelphia, a small and once quite dilapidated building, on the ground before the church was erected, has been changed into a neat and commodious rectory with modern improvements.

WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop

New Work Commenced at Boerne

MRS. MARGARET MERRIAM, catechist, was transferred on September 1st from St. Helena's parish, Waring, to Boerne, the county seat of the same parish (the Rev. Albert Massey, rector), which, because it is chiefly populated by agnostic Germans, is counted a strategic parish. A new neighborhood House is now to be opened for the south side of Boerne, which forms a community in itself. In this section of the city no evangelistic work has ever been attempted by any Christian body. Based upon the Church's past experience with the Kendall county problem, the outlook for the new enterprise, under its trained and successful leader, is thought to be most encouraging. Incidentally, this addition to the list gives St. Helena's seven Sunday schools. Mrs. Merriam undertakes a many-sided work, with a commodious house, provided and equipped by the parish, and three experienced volunteer assistants.

CANADA

News of the Dioceses

Diocese of Rupert's Land.

THE MEETING of the Provincial Synod opened with a service in St. John's Cathedral, Winnipeg, August 27th. The preacher was the Rt. Rev. Isaac O. Stringer, Bishop of the Yukon. In considering the problems of the present day, the Bishop placed the reunion of the Christian Churches in the forefront, as it would enable them to deal with many difficulties more efficiently. The division of the diocese of Calgary was definitely decided on, and it is thought will come into operation shortly, and the new Bishop of Edmonton appointed. Legislation looking to a division of the diocese of Rupert's Land also came before the Synod. Other questions which were brought forward were the problem of the assimilation of foreign born immigrants, the report on the Mission of Help and the re-affirmation of the canons passed last Synod on the Metropolitanical See. The Provincial Synod of Ruperts' Land has representatives from nine dioceses, viz.: Rupert's Land, Keewatin, Moosonee, Qu' Appelle, Saskatchewan, Athabasca, Mackenzie River and the Yukon. One of the events of the Provincial Synod was the consecra-

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Beginning October 8th

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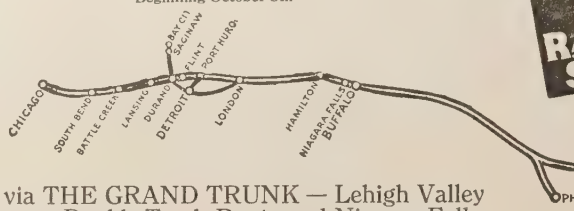

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tion of the Ven. Archdeacon Lucas as Bishop of Mackenzie River.—THE CORNERSTONE of the new parish hall for St. Mary's, Portage La Prairie, was laid August 14th. Archbishop Matheson was present at the ceremony.

Diocese of Mackenzie River

THERE passed away, August 28th, one of the oldest and most widely known of the early Anglican missionaries of Northwestern Canada, the Ven. Archdeacon McDonald, at the age of 84 years. He had been ill for several months and died at Winnepeg. He was one of the first graduates of St. John's College, Winnepeg. Ordained to the priesthood in 1853, he spent nearly fifty years at work in the Northland, being appointed Archdeacon of Mackenzie River in 1876. In addition to translating the four Gospels into the Tukudh language he aided Archdeacon McKay in translating the Bible into the Cree language.—ARCHDEACON LUCAS was consecrated Bishop of Mackenzie River, August 31st, in St. John's Cathedral, Winnipeg, by Archbishop Matheson, Primate of All Canada. The Bishops of Athabasca, Moosonee, Keewatin, and Yukon assisted in the service.

Diocese of Toronto

AMONG the business to come up before the Provincial Synod meeting in Toronto, September 16th, is a memorial from the diocese of Huron asking that steps may be taken to bring before the people the question of religious instruction in the public schools. The synod of Huron also petitions that provision be made for reorganization of existing dioceses and where necessary increased Episcopal oversight.

Diocese of Niagara.

THE CORNERSTONE for the new parish Hall for Christ Church, St. Catherines, was laid August 20th, by the Mayor of the city, who gave the site for the building. It is expected that it will be completed before Christmas, when Bishop Clark will formally open and dedicate it.

The Magazines

THE PURPOSE of the article in *Blackwoods* for August on "The Average American," is to show that such a person does not exist. "If it were possible to get an all-round composite photograph of the American of to-day, it would in all likelihood show up as undefined and blurred, as a 'whistler' or the oldest kind of 'old master.' In the experience of the writer the only people of the American continent who could easily be single-classed would be the inhabitants of the small towns which stand in their thousands on the railroads of the central and some of the western prairie states. Here climate and other things are much alike. Each dead-level checkerboard 'city' is the exact pattern of the last one along the line. The people are similarly engaged, the main business being the storekeeping necessary to keep up with the supply and demand of the surrounding agricultural district. As the train stops for a few minutes at each depot, you will see, right in the same setting, a fac simile of the crowd at the last depot,—face, dress, speech, intonation, and even remarks, all to scale. Mix with these people, and you will find them intelligent to the highest degree, but as monotonously alike in their mental departments as in their material. Outside of their town interests and some politics, their psychological slate is on the average a dreary blank."

IN THE FORTNIGHTLY REVIEW Mr. J. Ellis Barker writes on "Great Britain's Poverty and Its Causes." He compares the industrial statistics of Great Britain and the United States and concludes that because her machinery is inefficient and out of date Great

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IMPURITY IN LITERATURE

CURRENT magazine fiction is receiving censure from secular as well as religious journals. An incident illustrates. A southern writer whose story was returned from a newspaper as too suggestive, forwarded it to a popular magazine which reviewed and returned it, indicating a desire to accept it with the request that the chapters be made "more suggestive as they would stand it without becoming indecent." The editor of the *Charleston News and Courier*, commenting on the incident, says: "The licentious story seems to be greatly in demand. Periodicals which are sticking to decency in fiction are losing customers, while those who are catering to a Bocaccio-loving public are swelling their list of subscribers." The editor adds a parting shot in the suggestion that the Post-office Department might read some of the current magazines with a view to determining whether they should be excluded from the mails. The *Baptist Standard's* editor reports the inquiry of certain women "for books that are lively." Interpreting lively he asks: "Is it any wonder that the courts are choked with divorce suits as long as the country is flooded with immoral literature?" *America*, a Catholic paper published in New York City, adds its note of censure of current popular magazines. In a caustic review this editor states that "The secular periodicals that can safely be introduced into Catholic homes are growing fewer every year." He further adds: "Even the higher-priced magazines, formerly somewhat careful about the matter that entered their pages, now admit but too often stories that are largely concerned with violations of the Sixth Commandment. Either the plot turns wholly on the commission of adultery, or dangerous descriptive passages are frequently introduced, or marital unfaithfulness is covertly palliated." And this is the class of literature which is making it increasingly difficult to circulate wholesome religious literature and secure subscribers for and *readers* of the Church paper!—*The Lutheran.*

FILIPINO ATHLETES

ABOUT THE first thing we bestowed upon the Filipinos after landing in the islands was a fine system of public schools. As soon as the young generation was sufficiently advanced, high schools were established to further their education. Now, all the provincial towns have well-appointed high schools. The natives are not only mastering their studies in English, but they are also taking to American sports. Athletics mean more to the Filipinos, perhaps, than to Americans. They mean a hardy physique as well as fun. Naturally an anemic race, our wards have been driven to sports to save themselves from the white plague, a disease that reaps a frightful harvest in the islands.

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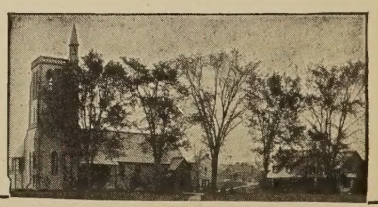

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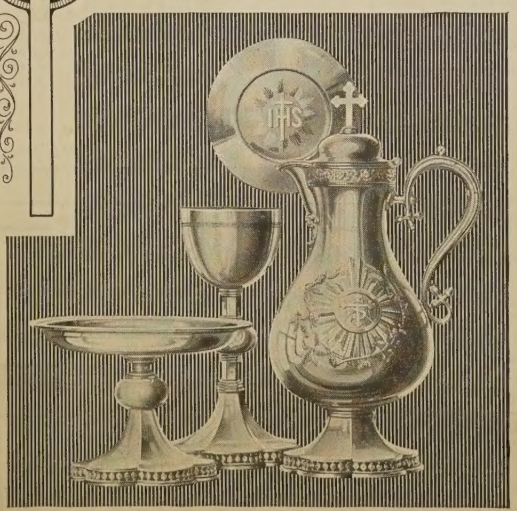

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